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## A WORD OR TWO TO THE FRIENDS OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

We are sure that the friends and patrons of this Society will be pleased to learn that its prospects were never more encouraging than at this moment. At a great many points in our country where the Roman Catholic population is accumulating, there seems to be a remarkable preparation for receiving with kindness, judicious attempts to impart to the Romanists, whence so ever they have come, the knowledge of the truth. We are happy to say, also, that the number of suitable laborers is increasing. God is raising them up and sending them to us. This is in the highest degree encouraging. Still the Supply is far, very far, from being equal to the Demand. From all quarters the call is for more Missionaries, devoted men, prudent men, pious men—men well acquainted with the Scriptures, and with the errors of Rome, and possessing great love for the souls of men,—men of zeal, faith, perseverance. We earnestly entreat all our friends to pray daily and earnestly that God would raise up many such laborers, and send them forth into the harvest.

Nor is the prospect less cheering in relation to the Foreign Field. The Saviour is blessing the work of the Society, and of kindred associations, with which it is more or less intimately allied. It is cheering to see what progress the Truth has made within a few years in Canada, Ireland, France, Belgium, Italy, and how the door is opening in other Papal lands despite all the opposition which Rome is making. Let us pray that this good work, which has only just begun, as it were, may advance rapidly, till these countries shall be blessed with the glorious light of the true Gospel.

But the growth of the work demands at the hands of our friends

an increase of exertion in its behalf. The Board are enlarging their plans; they hope to do much more than they did last year. *They must advance!* But how can this be done unless the friends of this great Cause, so vitally connected with the best interests of the kingdom of our Lord, and even with those of our own Heaven-favored and Heaven-protected Country, will agree to sustain them in all their efforts? We greatly want both their prayers and their pecuniary aid. Friends of the Society, friends of the poor benighted Romanists, who are coming in such vast numbers to our shores, friends to the best interests of man in all Papal countries, will you not give us your help promptly? The Summer is gone; the Autumn with all its blessings is at hand. May we not ask you to sustain us with energy? Let as many pastors as are confident that the claims of the Society cannot be presented to their people by an Officer or Agent of the Society, present them themselves; for this they shall have our sincere thanks, and we doubt not the approval of our blessed Master. Let all who read this little appeal consider whether they cannot help us, and that without delay. The Autumn is a good time for giving, it is good time for *laboring* also for the extension of the kingdom of Christ—after the heat and enervation of Summer, and before the discouraging chills of Winter. Do not wait, dear friends, to be called on. Send us, *by the Mail*, what aid you can; for we have great need, in the increase of our work, of every dollar we can receive.

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## POPERY vs. COMMON SCHOOLS.

From New-York Independent.

"From a well-timed and vigorous article in the *Journal of Commerce* under this head, we take the following paragraphs:

"Twenty years ago the common schools of this city were under the charge of an association of benevolent men, denominated, 'The Public School Society.' The Bible was read in all the schools, and in other respects a moral and religious influence was exerted upon the pupils. Care, however, was taken, that no sectarian influence should be exerted, and the vigilance of different denominations of Christians insured the faithful observance of this rule. In process of time immigration increased, more especially from Ireland, and the Catholic (viz. Romish) population became numerous. Then the cry was raised by the priests, that the schools were *sectarian:* not because any sectarian doctrine was taught in them, but because the Bible was read to or by

the pupils. As it would not sound well to say that the Bible is inconsistent with the Catholic (viz. Romish) religion, the plea was that a Protestant version of it was used. Well, to remove this objection the Protestants consented, though with reluctance, that the Bible, and all direct religious teaching, should be withdrawn from the schools. They further consented that the text-books used in the schools should be submitted to the inspection of leading Catholics, (viz. Romanists,) and that any offensive phrases which might be discovered, should be thrown out. And as if all this were not enough, a system of Ward Schools was established, entirely exempt from the control of the Public School Society, and placed under the direction of persons chosen by the people of the Ward, subject to such general regulations adopted, by the Board of Education, as might be necessary to exclude sectarianism. Within the last year or two ALL the common schools in the city have become Ward Schools, and the Public School Society has been disbanded. These successive modifications of one of the best systems of common school education that ever existed, were deemed a less evil, on the whole, than the growing up of a large body of children in ignorance and degradation.

"Did it have the desired effect? Did it bring in the Catholic (viz. Romish) children? To some extent it did. But now a new cry is raised by the same parties who raised the first, viz. that the schools are '*atheistical.*' The meaning is, we suppose, that religion is not taught there; the Bible is not read there; prayer is not offered there. And why not? Because the Catholics (viz. Romanists) demanded that these things should be excluded. The very changes made in compliance with their demands form the subject of a new complaint more grievous than the first."

"Now the question is, Are our Public Schools still to be tampered with at the instigation of Romish priests? And how far is this pusillanimous compliance with their demands, on the part of our School Commissioners, to be carried? Shall the whole school system be first sacrificed, and then Romanized? The object of this crusade against our Public Schools is first, to bring them into contempt and suspicion, as irreligious and ungodly, and next, to build up Romish schools on their ruin. When the Romanists have once succeeded in proscribing the Bible, and causing it to be banished, and have also put the ban of anathema and exclusion even on the Lord's Prayer, they have some plausible ground for the outcry to be raised, and now commencing, that the schools are atheistical and dangerous. In some cases, they will succeed in getting Protestants and Christians to join with them in this cry; and so far as they do, their object will have been accomplished in bringing our public school system into odium and neglect.

"An almost irreparable injury has already been done in yielding to their machinations. The Bible once excluded, it will be difficult to bring it back. With even the Lord's Prayer proscribed and forbidden, it will be difficult

for any, the least, religious instruction to be communicated, or influence exerted. And what a system of education, what a lesson of freedom for the young, in which even Christian teachers dare not repeat, in the hearing of their pupils, a passage from the Scriptures, nor offer the Lord's Prayer, for fear that, at the instigation of Romish priests, they forthwith lose their places! When our school Commissioners, as in Flushing, proceed so far as to forbid the Lord's Prayer, out of fear of Romish objurgations, we do in fact set an example of intolerance worthy of the Duke of Tuscany himself. It would need but little additional power to say, as in the case of the persecuted Madiai, you shall not read the Bible to your servants, nor say the Lord's Prayer at any service of instruction, where there might be Romanists to object to it.

"This truckling to Romish demands, and this courting of Romish favor, has reached a point in our country quite disgraceful. Some of our editors, who would fain be thought very bold and independent, (and bold they are as respects Protestantism, which they are ready to decry without fear,) tell us that nothing must be done, on any account, which shall seem to reproach, even in appearance, the Romish faith. They are very strong for agitation and free inquiry in regard to the most sacred opinions and institutions maintained by the Protestant Christian Church, but very tender and careful as to any and every thing held dear by Romanists. The Romanists may attack the Evangelical Church of Christ, and the Bible and the ministry, with the fiercest rancor and invective; but the moment any one speaks out plainly in regard to Romanism, describing the Papacy as it is, then at once these gentlemen raise the reproach of sectarianism and intolerance. Witness what has been said in regard to Gavazzi's noble freedom and boldness in unveiling the abominations of the Papacy. Face both ways if you please, gentlemen, for yourselves, and consult your god—Expediency; but pray let one, man speak (if he dares) without regard to the Romish subscribers and votes, and let him tell, in an honest open way, what he has seen and known and felt, in regard to the incurable wickedness of the Papal system. Such an orator is a phenomenon, in our day, far more wonderful than an unbribed alderman, or a clean street in New-York City. Do not persist in stuffing the wood, hay and stubble of your political expediencies down his throat. Do not endeavor to throw dust in his eyes, by such transparent pretences as that you seriously fear lest his exposures of the iniquities of Romanism, and his fearless onsets against the system, may injure the dear cause of human liberty! Speak as decidedly against the intolerance of Romish priests, as you do against the freedom of those who unveil and set forth the abominations of the Papal system, and then we may believe in the depth of your anxieties against the increase of sectarianism.

"The instinctive hatred and jealousy of Romanism against the Bible

teaches us very clearly the power of an education in which Scriptural truth is an element and a fixture. It shows on what we should rely in the conflict against the papal system. Especially in this country is it important that the Word of God, the vital power, conservative of all good and destructive of all error, the safeguard of popular liberty, and protection at the same time against licentiousness, should enter into the whole process of common school education. 'Expel the Bible from our schools?' exclaimed Mr. Choate. 'Never, so long as a piece of Plymouth Rock remains big enough to make a gun-flint out of!'

We hope that our readers will ponder well these remarks. They place the subject clearly before the Protestant public. It is one about which we cannot afford to be ignorant. Rome hates the Bible, she abhors all education which is not under her auspices and control. On this ground a battle must be fought every where.

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## FRENCH ARMY AT ROME.

The French Correspondent of the *Evangelical Christendom*, in a letter to that Journal, bearing the date of June last, uses the following language respecting the French Army at Rome.

"Our political papers dare not tell the truth with regard to the state of the French army which occupies the city of Rome. They content themselves with relating, from time to time, that our soldiers maintain an exemplary discipline, that they engage with much devotion in religious fêtes, and lose no opportunity of testifying to the *Holy Father* their respectful homage. All this is very incomplete or erroneous. I have lately met with an intelligent and serious man, who has resided at Rome for some time; the information which he has collected is very different from that which is published in the Government journals.

"In the first place, the French military—officers and common soldiers—far from becoming more faithful Papists, while more closely contemplating the Romish pontiff and his clergy, find there an inexhaustible subject of raillery and disgust. They are present at the ceremonies of that religion, because they are ordered; but their minds revolt, their hearts are disgusted with all that they see and hear. They turn to derision, without restraint, the mummeries of Popery, the grossness and ignorance of the monks, the immorality of the priests, the canonisation of saints, and the superstition of the populace. 'If the entire French people could go to Rome, and there spend three months,' said this traveller, 'faith in Romanism would be lost in France.'

"The middle classes at Rome are also opposed, as much as ever, to the Papal yoke. They detest and abhor the execrable Government which presses so heavily upon them. They feel, more and more, that agriculture, industry, commerce, justice in the laws, order in finances, education, in one word, that all progress is impossible, so long as they have priests at the head of civil society. As regards religion, they believe in nothing; shocking atheism reigns in Rome amongst men of a certain intellectual culture. 'If the French soldiers,' added this traveller, 'left Rome by one gate, the Pope and the cardinals would be constrained to fly by another; they cannot remain on their seats, but by the aid of foreign bayonets.'

"As for poor Pius IX, he seems to be annulled and extinguished. He is but the shadow of himself. At the commencement of his reign he conceived bright hopes; but since they have disappeared he has lost all energy and originates nothing. His face is sad and mournful. The cardinals, especially *Antonelli*, treat him as the servile instrument of their designs. Pius IX is a Pope *nominally;* he has the appearance of power; in reality, he does nothing, orders nothing, and appears resigned to live as an inert monk, practising, day and night, puerile acts of bigotry.

"This is the true state of Rome, and of the French at Rome. Can it last? Not at all. It is a factitious tranquility; it is an edifice built in the air. When a grand crisis happens in Europe you will see the Pope and his cardinals fall like old trees torn from their roots."

This statement agrees perfectly with all that we have learned, from various reliable sources, in regard to the officers and soldiers of the portion of the French army which is at Rome. Many years ago, on our first visit to Italy, we learned (and the same facts have been repeated to us at every subsequent visit) that a sojourn of seven years in Italy was exceedingly injurious to the morals of both the Roman Catholic and Protestant Swiss soldiers in the service of the Pope and the King of Naples,—leading many of them to downright Infidelity. The former were to the latter in the six thousand men whom each government employed, as two to one. But the King of Naples was more just (and is so still) than the Pope, for he allowed the Protestant portion of his Swiss mercenaries to have Protestant chaplains, and bears the expense; but the Pope will on no account allow his Protestant Swiss soldiers to have chaplains of their own faith.

## BIBLICAL EXPOSITION OF THE PRINCIPAL ERRORS OF THE ROMAN CATHOLIC DOCTRINE.*

BY THE REV. JOHN G. HEINRICH, PASTOR OF LANGERFIELD, BARMEN.

The following sermon gives a very clear view of some of the great errors of Rome. On this account we submit it to our readers, and would express the hope that they will peruse it with attention.

We have another reason for publishing this discourse. It is the sermon for publishing which the author was condemned by the Court of Hagen (in Westphalia) to two weeks imprisonment, and the printer to one week; and all this happened in the Protestant kingdom of PRUSSIA. It is due to truth to say that it was in the *Rhenish Provinces* that this took place, where there is less enlightment than in the Eastern portion of the kingdom, for the inhabitants are almost wholly Romanists, and the Protestants among them are for the most part very indifferent to the great doctrines of Protestantism which separate it so widely from Romanism. Only a few copies of the Sermon have escaped destruction, the Court having ordered the edition to be recalled. One of these copies was sent to England, where it was translated, and published in the *Evangelical Christendom* for July.

Our readers will be happy to learn that Chevalier Bunsen, the distinguished Prussian Ambassador at London, declared to a deputation that was sent to him by the PROTESTANT ALLIANCE, that the Statute under which Pastor H. was condemned is an ancient one, (like that under which our Baptist brethren have been persecuted in Prussia,) which had been inadvertently introduced into the new code of the kingdom, but that it will certainly be abolished by the States-General, or Parliament, at its next session. We have no doubt this will be so. It is certainly contrary to the feelings of the monarch and of the most enlightened portion of the people of Prussia, that any man should be persecuted for preaching such a discourse. This remnant of intolerance will soon cease to disgrace that nation, and to impede the progress of Religious Liberty in that kingdom. But let us look at the Sermon.

"Dearly beloved in the Lord,—The Epistle for this day Ephes. vi. 10–17, which ye have just heard, is, as it were, a spiritual arsenal, wherein are

* A Sermon preached on the Anniversary of the Reformation, October 31st, (21st Sunday after Trinity,) 1852. The proceeds to be devoted to the purchase of a new organ for the church.

stored all kinds of armour and weapons against the wily assaults of the devil, and which are freely offered to all Christrian people for their holy, earnest use in their state of continued conflict. We may now find them of most signal service; for the present, more than any former period, is a time of warfare, when, upon every domain, the spirits come into direct collision, and testify that we are on the eve of mighty events. All sorts of evil spirits, too, are now busily engaged in carrying out their dark designs; an evil day has dawned upon the boundaries of the church, calling forth strife and variance within the very walls of our holy Evangelical Church, while, from without, the most strenuous assaults of Romanism—that evil adversary—threaten to shake the sacred building. We have, therefore, great need to 'stand fast,' in order to 'quench all the fiery darts of the wicked.'

"It is of the utmost importance that all Evengelical Protestant Christians should have a clear understanding of the confession of their own holy Church. The road to heaven does not, indeed, lie by way of Wittenberg or Geneva, any more than by Rome, but by Golgotha; and each individual Christian will be saved, neither by the confession of Nice, nor of Augsburg, nor yet of Trent, but solely by a living, heartfelt faith in Jesus Christ; yet the Church, as a community, requires a common Confession of Faith. Such a confession our Evangelical Church possesses—clear, explicit, and protesting against all falsehood. And it is easy for us to prove it, as it is laid down in sundry writings of confession, and to defend it victoriously against all assaults, whether from within or without.

"Whence, however, shall we prove our evangelical faith? Which is the real source from whence our evangelical confession flows, and wherein evangelical hearts continue to strengthen and refresh themselves? What arms us with the 'preparation of the Gospel of peace?' What supplies us with 'the shield of faith,' 'the helmet of salvation,' and 'the sword of the Spirit?' Solely and alone, as the espistle sums up in its close, and gives the only answer to all these questions—The Word of God; the same of which the Apostle St. Peter says—'We have a sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.' 2 Peter i. 19. This sure word of prophecy we can confidently oppose to all antichristian and papistic errors, and all fanatics of ancient and modern date. To-day, however, on this anniversary of the Reformation, we will stand forth, with the Word of God in our hand, to deal with Romanism, which styles itself Catholicism—that is, universal belief—and is now making resolute attempts to entangle the whole world in its net. We shall begin, therefore, with the golden alphabet of the Christian, as we read, Psalm cxix. 105, 'Thy Word is a lamp unto my feet, and a light unto my path.'

"This is, and ever shall and must continue our motto; it is the watchword of the Protestant church, even amid the darkness and confusion of the greater

and lesser conflicts of our own times. The word of God is our lamp. This day, three hundred and thirty-five years ago, the Lord, by the mouth of his servant Luther, called, in the thick darkness, 'Let there be light,' and there was light. On this day of our commemoration, we will take the lamp of God in our hand, and throw its light upon some of the dark corners of the Roman Church, that our gratitude for the blessings of the Reformation, and our love for our Evangelical Protestant Confession, may be revived and strengthened. And there is no surer way to appreciate the light, than by clearly discerning the darkness, which by the grace of God, we have escaped. The brief limits of a sermon will not allow us to place before you a complete circumstantial view, embracing all the various differing doctrines; but we will give what will, however, answer our purpose, and that is,—a Biblical exposition of the principal errors of the Roman Catholic doctrine, which are repudiated by the Evangelical church.

"1. The fundamental error of the Romish church consists in this,—that she does not, like the Evangelical Protestant Church, profess to derive her knowledge of Divine revelation wholly and solely from the Holy Scriptures, but further also from tradition, which she alleges to have received unadulterated from the Apostles, but which too often flatly contradicts the plain, obvious declaration of the Holy Scriptures. Hence have arisen the many monstrous 'commandments and doctrines of men,' by which the Church of the Pope has placed itself under the severe condemnation which St. Paul was obliged to pronounce against the Christian Church in Galatia,—'I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.' Gal. i. 6–8.

"2. Where men pay Divine reverence to such motley human traditions, thereby robbing the true Word of God—the Holy Scriptures—of the homage which is due to it alone, how is it possible for them to render, even to the Lord himself, the honor which belongs to Him? Our Saviour once dismissed the father of lies, who sought to tempt Him, with these words: 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.' Matt. iv. 10. The church of Rome, which is covered with a tissue of falsehood, has forgotten this. She says, indeed, that worship is due to God alone; yet she considers it *wholesome* and *expedient* to call upon the Virgin Mary, the angels and deceased saints, as mediators with God; while the Evangelical Church, with the Apostle St. John, has but one 'Advocate with the Father, Jesus Christ the righteous.' 1 John, ii. 1. The Papists look for help in their various needs from angels and deceased saints, even as from God himself; they adore their images and reliques, and ascribe to them—as, for instance,

the many miracle-working images of the Virgin—all sorts of benefits, deliverances from evil, and other extraordinary interferences. The Holy Scriptures are altogether opposed to such worship of angels, saints, images, and reliques, but very specially against such monstrous idolatory as is carried on with the Virgin Mary. While the Word of God only recognises her as the 'highly favored of the Lord,' the Church of Rome designates her as the 'Queen of Heaven,' conceived and born without sin, and never guilty of a single sin during her life. She is styled the "Mother of Mercy," and invoked as a helper and a mediatrix with God. We find invocations such as these in the Roman Mass-book:—'Mediatrix of men, cleanse misdeeds,—awake the dead,—remit sins!' Is not this to ascribe omnipotence to a creature?

"3. While Rome thus sets aside the alone majesty of Almighty God, it is not surprising that she should, on the other hand, be unable to disarm the great misery of the human race. The Word of God has been so obscured and distorted by the countless innovations of man, that her view of original sin is altogether clouded; and hence, as in every other, so also in the work of redemption, the Church of Rome robs God of the honor which is due to Him, and attributes it in a great measure to the creature—to the poor sinner who himself stands in the need of redemption. The Romish Church altogether ignores the existence as of the Divine image, so also of the original sin, of the first man. Of the former it affirms, making a distinction unknown alike to the Holy Scriptures and the Evangelical Church, that the first man, on coming from the hands of the Creator, not only possessed a naturally good and innocent nature, but, over and above, independent of his own essential being, he passed—by a supernatural gift of God's grace—an original likeness of God, holiness, righteousness, and immortality. By the sin and fall of Adam these supernatural and extraordinary gifts were indeed lost to Adam and his posterity, but the whole natural character of man remained intact; only he became affected by a certain infirmity of will, especially to what is good. Our own Evangelical Church, on the other hand, recognises in this original righteousness and immortality, not some extraneous adjunct, but the aboriginal nature of man, well pleasing to God before the fall; and it maintains, upon the authority of the Word of God, that the original righteousness of man was not only entirely lost by the fall, but was succeeded in its place by a *total* corruption of our nature. She exclaims with Job, 'Who can bring a clean thing out of an unclean?' xiv. 4; and is ready to confess, with St. Paul, however unpalatable it may sound, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them.' 1 Cor. ii. 14.

"These and many similar texts have no existence for the Church of Rome; in its sweet dreams of human goodness, it does not make so much account of that evil concupiscence which is naturally engendered in all the children of

Adam; it does not by any means designate it as sin, but at the most as an occasion to sin; and yet the Lord, to express the deep, total corruption of man, exclaims, on the cessation of the deluge,—'The imagination (or inclination) of man's heart is evil from his youth.' Gen. viii. 21. And St. Paul, giving a mighty blow to all such Romish errors, says, 'They are all gone out of the way; they are together become unprofitable; there is none that doeth good; no, not one.' Nor does he recognise any difference. 'All have sinned, and come short of the glory of God.' Rom. iii. 21, 23.

"4. Nothing, therefore, but the grace of God can redeem the poor fallen Human Race from its misery; and to effect this, God employs two means of grace:—the Word of God, and the sacraments. Of the former we have already spoken. We now come to the second. Here, in the forefront we encounter Romish error in the multiplication of seven sacraments, she having added to the two, baptism and the Lord's supper, which Christ instituted only and solely as such, five others,—namely, confirmation, marriage, orders, penance, and extreme unction.

"We will pass over the one true sacrament of baptism, and the five falsely so called, and proceed to show how Roman presumption has dealt with the holy sacrament of the altar, and converted it into a means for exalting the priesthood. By priestly consecration, according to Roman doctrine, the bread and wine lose their original nature, and are changed into Christ himself; so that in the holy sacrament there is nothing present but the body and blood of Christ, and though they have the appearance of bread and wine, these elements no longer exist as such. Our evangelical Lutheran Church, on the contrary, in close conformity with the words of the institution, as given by St. Matthew, xxvi. 26. 28, teaches that in, with, and under the bread and wine, there is administered also the very body and blood of Christ.* In total contradiction to this Romish error, St. Paul calls the 'cup which we bless, the communion of the blood of Christ;' 'the bread which we break, the communion of the body of Christ;' and declares that, 'we are all partakers of that one bread,' 1 Cor. x. 16, 17, plainly showing that in the Lord's supper, not only the body and blood of Christ, but also bread and wine are present, so that no transubstantiation can have taken place. The same truth appears also in another text from the same Apostle, 'For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.' 1 Cor. xi. 26.

"In the Roman Church, moreover, only the priests, properly so called,

"* It may not be improper, though perhaps scarcely necessary, for us to remark, that the Lutheran Church differs from the Calvinistic or Reformed Church, and from other Evangelical churches, in holding what is called the doctrine of consubstantiation—a doctrine which other Protestants consider as incapable of proof, either from the Word of God, or the evidence of our senses, as transubstantiation itself.—Ed.

receive the bread and wine—while the laity, or the rest of the people, need only to receive the bread; a denial which is in direct violation of the express command of Christ, 'Drink ye *all* of this,' which strips this sacrilege of all semblance of right. Matt. xxvi. 27, compared with Mark, xiv. 23.

"While guilty of such disobedience to the Divine Author of this holy supper, and to His blessed will, we cannot be surprised that the Romish Church should have converted the Lord's supper into something further and altogether different from the intention of Christ. While it is in truth nothing more than an appropriation of the sacrificial death of Christ, the Church of the Pope has changed the Lord's supper into a sin-offering, the priest offering anew, as a perpetual unbloody sacrifice, that same body of Christ which was once offered as a bloody sacrifice upon the cross. And this pretended sacrifice of Christ is stated to be for the benefit of the living and the dead.

"The Holy Scriptures, however, know nothing whatever of such an unbloody sacrifice; it is a contradiction in itself, for 'Without shedding of blood is no remission of sin.' Heb. ix. 22. It is, besides, an anti-Christian doctrine (which again robs God of the honor which is His due, in order to confer it upon human priests,) that the sacrifice of Christ must be repeated; for according to the same chapter in the epistle to the Hebrews, 'Christ was *once* offered to bear the sins of many,' verse 28. It is also expressly asserted in the twelfth verse, 'By his own blood he entered in *once* into the holy place, having obtained eternal redemption for us;' and again, 'By *one* offering he hath perfected for ever them that are sanctified,' x. 14. Christ needs no such help from human priests, no such repetition and confirmation of his *one* eternal, perfect, and complete sacrifice. Yet the Church of Rome thinks differently; nay, she has so entirely distorted it that she has turned the blessed supper of our Lord into a formal, idolatrous worship. The consecrated host is worshipped; it has its own special festival—the feast of Corpus Christi, the most pompous in the whole Roman Catholic world—is lifted up, and carried in solemn procession, &c. &c. And they think they do honor to the sacrament by reading mass for the commonest occurrences of every-day life; for instance, for a successful chase, for the recovery of something that is lost, &c. Thus much for the abuse of the Lord's supper by the Church of Rome!

"5. In order, however, to become partakers of the benefit of the one true sacrifice of Christ for the remission of our sins, it is further necessary to perform *penance*. This, which, as we have already said, Rome has turned into a sacrament, consists, according to her teaching, not merely in sincere repentance, but further, also, in *auricular confession*, wherein all the sins of which a man is conscious are to be confessed to a priest, and, lastly, in the performance of *penances* and *satisfactions* imposed by the confession. Such auricular confession, which, at the best, is only made by proud people, who

may accuse themselves of certain sins lying in the very forefront of their memory, but are willing otherwise to pass as pure, is quite opposed to the declaration of holy writ, as expressed by David. 'Who can understand his errors? cleanse thou me from secret faults.' Psalm xix. 12. Such penances, however, are made null and void by Christ's own words, 'What can a man give in exchange for his soul?' Matt. xvi. 26.

"The Pope and his Church, however, entertain a higher opinion of man than our blessed Lord and Saviour. While He says to His disciples, 'When ye shall have done all those things that are commanded you, say, we are unprofitable servants; we have done that which was our duty to do,' Luke, xvii. 10—the former maintain that when a man is reconciled to God, he may even *do more* than the commands of God require, and thus obtain *superfluous merits*. And although one of the greatest of all saints, the blessed Apostle Paul, speaks of himself, 'Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus,' Phil. iii. 12—the saints must yield to the Romish priests, who have invented a fabulous 'treasury of the superfluous merits of good works of Christ and the saints,' which is in the Pope's keeping, and from which he grants dispensations or exemptions from penances, nay, even from punishments in the next world, to whoever is willing to buy them. Such are the *indulgences*—that monstrous, money-getting traffic, which, just 335 years ago, impelled our venerated Luther to publish his most important ninety-five theses. We need only to quote the words which St. Peter himself once addressed to Simon Magus. 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Repent, therefore, of this thy wickedness, and pray God, if, perhaps, the thought of thine heart may be forgiven thee.' Acts, viii. 20, 22.

"Rome has yet another fond invention in connexion with this error, namely, *Purgatory*. She teaches that a man dying without performing such penances and satisfactions shall, if he was in other respects a pious Christian, and as such not doomed to hell, be placed in purgatory, where, before he can be admitted into heaven, he must undergo the *pains of purgation;* it being, however, possible to shorten the time of suffering by indulgences, masses for the soul, &c. *We can only laugh at the horrors with which this temporary hell of the faithful is represented.* If we believe truly in the Lord Jesus Christ, we need no such cleansing, for 'the blood of Jesus Christ cleanseth from all sin. 1 John, i. 7. And if we hold our faith steadfast unto the end, our blessed Lord will say to each one of us in the hour of death, as he once said to the thief on the cross, without bidding him wait in an ante-room, or ante-hell, 'Verily, I say unto thee, to-day shalt thou be with me in Paradise.' Luke, xxiii. 43. And this 'verily' of Him who

is 'the Truth' itself, shall stand, let the Church of Rome gainsay it as long as she may.

"6. The Church,—this is the word which has the loudest sound in the papacy,—the Church—not that of our Lord Jesus Christ, of whom St. Paul says, 'God hath put all things under his feet, and gave Him to be the head over all things to the Church,' Eph. i. 22—but the Church of the Bishop of Rome, or the Pope, who, in the true anti-Christian style, designates himself the *visible head* of Christendom, as if we had not a sufficient headship in the invisible and ever-present Lord God of heaven and earth; the Church of that man who calls himself 'the successor of St. Peter,' *from which venerable Apostle he has inherited, not indeed the bold faith, but only the momentary denial of his Master*, Matt. xxvi. 69, 74; not his consequent bitter tears verse, 75 and ardent love, John, xxi. 15, 17, *but the dissimulation of which, upon one occasion, he was afterwards guilty*, and for which St. Paul so severely blamed him. Gal. ii. 11, 13. The Church, in short, of *that blinded and blinding man*, who, although he has heard the earnest prohibition of the Lord Jesus Christ, 'Call no man your father upon the earth; for one is your Father, which is in heaven,' Matt. xxiii. 9, nevertheless suffers himself to be saluted by the whole world as Father, nay, as Most Holy Father. The *church* which assumes to be the alone saving one, albeit she *leads souls from* and not *to* Christ and His word. The *Church*, which altogether denies the Scriptural doctrine of the universal priesthood of believers Pet. ii. 9; and Rev. i. 6, although she boasts loudly of her fully-arrayed swarms of priests, who, by their consecration, form an essentially distinct order from other Christians; who bind themselves to celibacy, which they consider a special mark of sanctity, although St. Peter himself was a married man 1 Cor. ix. 5; Matt. viii. 14, and St. Paul held it to be necessary that a bishop should be the 'husband of one wife,' 1 Tim. iii. 2, and elsewhere denounces as 'seducing spirits and teachers of doctrines of devils' those who 'forbid to marry.' 1 Tim. iv. 13. The Church of Rome, then, that *gigantic and wondrously constructed edifice of Papal cunning*—what shall we say further of her and of her much-lauded good works, whereby the believer is to merit eternal salvation?

"We have, my dear brethren, for the present, explored, with the lamp of God's Word, enough of this thick darkness and shadow of death; we will not enter the labyrinth of its merit of works, but hold with St. Paul that 'a man is justified by faith without the deeds of the law.' Rom. iii. 28. By faith, indeed, Rome understands holding to be true what is taught by the Roman priesthood; and the assent which is given to the teaching of Jesus is, with them, only an affair of the head and understanding; that true vital faith which resides in the heart, and gives new life to the whole man, Rome neither knows nor desires. Her faith is dead.

"Oh that we could cry to her with that irresistible power that all

hearts should be moved by it, 'Repent and believe the Gospel.' Oh, that she might learn, even now, to cling to the alone saving grace of the Redeemer!

"Repentance and faith are equally needful for us—may the Lord, therefore, have mercy upon the Church of Evangelical Protestant Christendom, and heal her infirmities!"

We hope that when the Government of Prussia comes to know the facts connected with the infamous imprisonment of this excellent pastor, prompt justice will be done him. Not only so; we hope that all intolerant laws will soon be effaced from the Code of Prussia. Such acts as that of the Court of Hagen, already referred to, are well calculated to hasten that consummation, so devoutly to be desired.

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## CANADA AND FREEDOM OF SPEECH.

*(From the Montreal Witness.)*

The Rev. Dr. Bethune, who exercises episcopal functions for the diocese of Montreal, in the absence of the Protestant Bishop, has published, and widely circulated, a letter to his parishioners in reference to the late riots, in which he reflects strongly upon Gavazzi for having lectured in this City, and upon those who countenanced him.—Amongst other things he says:—

"What right had Mr. Gavazzi to come here at all for the purpose of lecturing on a subject so exciting to the minds of two distinct and great religious classes in our city? Or was it right, on the part of others, to bring him here for such a purpose? It may, nay, it has been said, he had as good a right as Mr. Brownson—granted. But neither the one nor the other had any *right* to come here to lecture, without the direct permission of the local civil authorities; because, as aliens, they had no civil rights here, except those of hospitality and protection; and those only so long as they did nothing tending to disturb the peace of the city."

"The Rev. A. Digby Campbell, incumbent of Trinity Church, one of those who countenanced the lecture of Father Gavazzi by his presence and otherwise, has felt called upon to justify himself and the cause of religious liberty from the opprobrium thus cast upon them, and has published a letter in which, with great propriety, he says:"

"I am glad the Rector has admitted that there was an 'aggressive party,'

and further that those who have influence over 'their misguided people' did not 'effectually exert' it! And herein a cordial response is given by every good subject and loyal citizen.—When the Rector, however, speaks of Gavazzi's right, 'to come here at all' to lecture on those subjects he did—when he speaks of Mr. Brownson's right, I think he has sadly forgotten that deep love, that jealous regard, of their liberties which peculiarly marked his national ancestors, and, for none did they contend more earnestly than this very right now in jeopardy, 'the freedom of discussion;' for this in reality is '*the question*:' it is not one as regards *any alien*—Mr. Gavazzi or Mr. Brownson, or any other of the numerous lecturers who come here, *and who have a perfect right to come here*, and to lecture on any subject they please, if it be not disloyal, or contrary to good morals.

"Mr. Brownson had a right to come here, and may come here as often as he pleases, and none will ask to molest or disturb him, even though, as he has already done, he should again repeat the insults and falsehoods he has uttered, not against Protestantism, but against Protestants. This with him is a question of *taste* and not of 'right.' Let him (to use the Rector's very significant expression) have not only his 'full' but an overflowing 'swing' of invective and abuse, and I promise him he will have no sign or demonstration of molestation; but he has '*the right*,' although 'an alien;' he has the right, not only of hospitality and protection, but he has 'the right' of speech equally with the worthy Rector.

"But the Rector has forgotten that in Great Britain and Ireland—the immediate British dominions, the United Kingdom,—none of all the able Christian and accomplished constitutional statesmen and lawyers among her sons have ever questioned Kossuth's or Gavazzi's right to lecture on these topics, be they political or religious, in the Metropolis, or in any of the cities of the Kingdom. I would, with all that respect which I sincerely entertain for the kind and benevolent disposition of the venerable Rector, I would ask him, does he mean to tell us in Canada, that constitutional rights *here are not the same* as in our Fatherland? I would ask him, why did he forbear giving his high authority on this 'deeply important matter' when Mr. Brownson came here two or three years ago, and assumed, according to the Rector's constitutional doctrine, a right which he did not possess? Why did he not then instruct us, and teach magistrates and the other authorities to 'forbid and prevent such exhibitions from taking place?' or why is all this reserved to restrain (I hesitate not to call him such) a Distinguished Orator and Illustrious Patriot from giving to us, if we desired it, his bitter experience as to the evils which the Papacy is still inflicting on his beloved Italy, and the dangers to our own liberties, *at this very moment*, from this cruel, crafty and despotic power? Why is it that, by this ill-judged course, the impression should be extensively engendered that there is something in the Protestant Episco-

pal Church inimical to that 'freedom of discussion' which, as part of our deliverance from Romish bondage, was, at the cost of our ancestors' blood, secured to us finally at the glorious Revolution of 1688?

"The expediency view of the question taken by the Rector, on Scriptural grounds, entirely hangs on the importance or indifference of the point in question. If he regards 'freedom of discussion' as of the latter kind, we cannot be surprised at, however we may deplore, such a declension from the spirit and zeal of our Martyred Forefathers! As, however, you, my Protestant Brethren, view this as your noblest birthright—the blood-bought inheritance, bequeathed to you as a sacred deposit, to be handed down intact to your children,—I need use no argument to exhibit to you the fallacy of such a plea in this matter, nor to urge upon you *the greater necessity*, from these sad developments, of narrowly examining every influence that may beguile you, however unintentionally, into a false peace and spurious expediency, at the expense of Truth and a compromise of 'Civil and Religious Liberty.'

"We ask not for ourselves what we do not willingly and cheerfully concede to our Roman Catholic fellow-subjects; but what we thus concede to them *we must have for ourselves* as our mutual and common Right. If Rome, however, is not satisfied with EQUALITY in Canada, but aims at AN ASCENDENCY, *and if the only alternative is an Ascendency*, it will be for United Canada to declare, whether we shall retrograde to the cruel ascendency of the 16th century, or maintain the pure and tolerant and enlightened Ascendency of Protestant Catholicity!"

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## THE STORY OF THE MADIAI.

### LETTER TO ARCHBISHOP HUGHES.

The following letter to Archbishop Hughes will we trust be perused with interest by our readers.

New-York, July 6th, 1853.

To the Rev. JOHN HUGHES, D. D. Archbishop of New-York.

REV. AND DEAR SIR:—The undersigned beg leave to say that they send you herewith a copy of a small work, entitled "THE STORY OF THE MADIAI," which has been recently published by the Society of which they are the corresponding Secretaries.

This volume contains a brief and entirely authentic account of the first imprisonment of Francesco Madiai, and his wife Rosa, their trial, the speeches of their accuser and defender, the decision of the Court, (three judges against two,) their second imprisonment in the penitentiaries of Volterra and Lucca,

the efforts made in Europe and America in their behalf, the meeting at Metropolitan Hall, your celebrated letter in relation to that meeting, and replies to the same, etc. etc.

The undersigned beg leave to express the hope that you may be able to find time to read this small volume. They feel very confident that you will find in it abundant evidence that these humble, but worthy people, were not condemned for any political offence, nor for immoral conduct, but for reading the Bible in their house, to their friends and neighbors, and endeavoring to impart to them their convictions on the momentous subject of religion—a right which all true-hearted Americans deem to be an inalienable one, which the Saviour recognised and sanctioned when He said to the Jews, "SEARCH THE SCRIPTURES," and which no human government has the right to infringe. The undersigned think that it will not do for either Roman Catholics or Protestants to maintain in this age—at least not in these United States,—that *Proselytism* is a crime worthy of punishment at the hands of the Civil Government.

But it is not the purpose of the undersigned to argue this point, or any other, on the present occasion. They fulfil their duty in transmitting to you the volume referred to, with the hope that it may be found both interesting and acceptable.

With much respect, the undersigned are your obedient and humble servants.

ROBERT BAIRD,
E. R. FAIRCHILD.

To this letter we subjoin an admirable "ADDRESS TO THE ROMAN CATHOLICS IN IRELAND," (from the pen of our excellent Missionary in that country, the Rev. Alexander King,) which was unanimously adopted at a great meeting held in Dublin in relation to the Madiai. It will do our Roman Catholic friends of this country no harm to read it, and reflect upon its truth, so earnestly and so properly expressed. We have not seen it in any of our papers. Mr. King made an eloquent speech on the occasion.

"Fellow Countrymen—Deeds that have outraged Christianity and shocked the civilized world have recently been committed in the name of your religious faith. Peaceable and benevolent persons, not charged with any political crime or social misdemeanor, have been committed to prison, as felons, under the government of the Grand Duke of Tuscany, for exercising what we all in this country profess to regard as but a limited measure of the sacred rights of conscience.

"We beg to call your attention to a single case:—Francesco and Rosa

Madiai were arraigned and condemned, and are now in prison, on a charge of impiety, when their only offence was that of reading and teaching the Bible in their own household! This was their sole offence. Their conduct, in all respects, is admitted by their prosecutors to have been unimpeachable. These excellent persons, who are now suffering persecution for Christ's sake, and whose names are thus placed, by the hands of tyranny, in the roll of the noble army of martyrs, have been most considerate and liberal in regard to the consciences of others, from whom they conscientiously differ. By abundant and conclusive testimony, freely given by respectable Roman Catholics, including an abbess and a bishop, it has been shown that Francesco and Rosa Madiai frequently exerted themselves to procure for Roman Catholics the full enjoyment of religious liberty; and that they never did anything to injure or annoy others in attempts to propagate their own religious belief.

"Such has been the conduct of our fellow Protestants, who have been cruelly deprived of their social rights and domestic happiness, separated from each other, and cast into prison as criminals, in the name of the religion you profess.

"It is avowedly for the purpose of honoring and upholding the Roman Catholic faith, the Grand Duke of Tuscany is proceeding to such acts of violence against his Protestant subjects.

"We ask you, is not such honor a disgrace? Is not this protection an injury and an insult?

"We offer no arguments to prove that this conduct is wrong; we simply appeal to conscience and common sense for a verdict on this issue. All persecution for conscience' sake is contrary to Christianity, and any religion that requires it cannot have come from God. Will you not adopt some course to rid yourselves of all participation in this atrocity? Will you not do something to prove to the world that you are opposed to religious persecution?

"You cannot wonder if your fellow-subjects expect an honorable and explicit avowal of your real sentiments on this subject. You enjoy liberty of conscience, liberty of worship, liberty to profess and propagate religious opinions, as fully as we do. If you appreciate this liberty, and regard it as a right, ought not Roman Catholic rulers to grant it to their subjects?—and are you not bound to use your influence to secure this blessing for your fellow men, even though they differ from you in religious faith?

"You may be told that Protestant governments sometimes act unjustly; but is that any excuse for such iniquitous proceedings as those to which we now direct your attention?

"We pledge ourselves and our Society to exert our influence in behalf of Roman Catholics in any similar case. We are members of several Protestant communities, in some things conscientiously differing from each other, but cordially agreed in all the great principles of Christianity. We hold in

common, that conscience should be free from all human coercion or restraint, because it is accountable to God alone; and we unite in protesting against all persecution and intolerance in the name of the Gospel of Christ.

"Look over all the world, and you will find that wherever Evangelical Protestantism is permitted to exert its influence, there liberty and social justice are most fully enjoyed; and you are aware that the equal administration of the laws for the security of civil and religious rights to all classes and to all creeds is the glory of the United Kingdom, in which, by the good providence of God, it is our privilege to live.

"Arise then, as becomes British subjects, and, in the spirit of generous, warm-hearted Irishmen, proclaim to the world your love of liberty, and your abhorrence of every species of persecution perpetrated in the name of your religion.

"If you cannot honestly do this—if you find that the rules and rulers of your church countenance violence and oppression—if you find the very acts concerning which we now address you have been instigated and defended by Roman Catholic clergymen and by their organs in the public press—if you find that in the city of Rome, under the Pope's temporal government, and in Roman Catholic countries, where his authority is most fully recognised, Protestants are denied the rights of conscience and the privileges of citizenship—if, in one word, you cannot, as Roman Catholics, raise your voice for liberty and justice, then we solemnly and affectionately ask you to consider, Can the Roman Catholic system be the religion of that Divine and merciful Redeemer who commanded his followers to 'love one another,' and instituted the golden rule of social equity—'All things whatsoever ye would that men should do to you, do ye even so to them?'

"Fellow countrymen, we beseech you, in the language of inspiration—'Remember them that are in bonds, as bound with them,'—Heb. xiii. 3—and adopt the noble sentiment of 'Peter and the other Apostles,' who, when required to surrender religious convictions at the bidding of human authority, answered, 'We ought to obey God rather than men!'"—Acts. v. 29.

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ARCHBISHOP HUGHES AT THE FOUNDING OF THE

## CHURCH OF ST. MARY, IN BROOKLYN, NEW-YORK.

At the hour of five o'clock, P. M. on the 17th of July, (the Sabbath,) Archbishop Hughes laid the corner-stone of a new Roman Catholic church in Brooklyn, which is to bear the name of ST. MARY. According to the report in the *New-York Tribune*, there was a large assemblage of people present, not less than 10,000 in number, on the

occasion. The Archbishop, surrounded by a large staff of priests, after having gone through the usual ceremonies, and laid the corner-stone, delivered an address to the multitude, from which we select all that we suppose to be of such a nature as to interest our readers.

"We have just laid the corner-stone of a Church—not a temple—for Pagans had temples: we have none. We have a Church, comprising many buildings, but still only one Church, and therefore this is not laying the corner-stone of a mere temple. It is part of the universal and everlasting Church that Jesus Christ founded on the earth, which is called the Catholic Church. The worshippers in that one Church being of various languages, climates, and even colors and complexion if you please, but still the people of one Divine, universal and eternal Church. If there could be an edifice in the world fit to hold them all they would find themselves perfectly in harmony as to every rite of worship and every article of faith, and a second church would not be necessary. There is this to be said on this occasion, that every thing seems to coöperate to make this one of the most striking instances of Catholic zeal—not merely in the City of Brooklyn, but in the Arch-Diocese of New-York. For although I have been present at many similar ceremonies, I confess that I have seen nothing before that has approached to the solemnity of such a ceremony to be compared to what I now witness. What is the meaning of all this? I infer from it a glorious meaning. That no change of skies—no transition from one place to another—can diminish or destroy in the Catholic's heart the feeling of love which he has for his God. The feeling of zeal which he has in his religion. The more his religion is persecuted on the earth the dearer it is to him. Sometimes the attempt has been made to explain Catholic zeal, where Protestant governments attempt to persecute it. Here we are free; as free as the Mormons, the Presbyterians, the Methodists, or any people who call themselves by any name whatsoever; and in the absence of all persecution, why is it that such congregations assemble together?—that such a sea of upturned faces should now be before me? The instinct of the Catholic faith communicated in its germ in baptism lies in the hearts of those who have been baptised, and although you and I are but the beings of a day, we do not separate ourselves from our ancestors in the faith, for the last 1800 years, nor from our successors in the future—how can I limit the period, aye, for 18,000 years to come, in which your successors and mine will preach the truth as Christ and his Apostles preached it, and as it is still preached to the Christian world. I regard this as a most auspicious and consoling occasion. It seems as if everything had conspired to make this a bright and glorious day for the Catholics of Brooklyn—for the Catholics of New-York—for the Catholics of the United States, and for the Catholics of Europe if they should ever know of

it. And why is it thus? Because of the evidence of such zeal—because of the smiling countenance of God himself; for do you not see how beautifully God has adapted the season and the time to such an occasion. The sun shines in the West, and the moon is there borrowing her milder light to reflect it back on a scene where all contributes to sustain the zeal and forward the faith that has brought you all here. We all live, my Catholic brethren, in an age in which there is a tendency abroad to dispute everything, from the existence of God himself downward. Those who would not recognize the communion of Saints are becoming the stupid dupes of spiritual knockers, and you must preserve the faith for them and their posterity. And although they yield to all these astonishing delusions, let them see by the steadiness of the mind that is influenced by Catholic faith, that *it* they cannot shake. They are strong-minded people. They are philosophers. And what kind of philosophers are they? The only circumstance entitling them to notice is, that their's is the most recent of thousands of similar delusions. They would not believe in the intercession of the Saints of God who dwell in His kingdom for their friends on death, but they believe in 'tap, tap, tap.' [Here the Archbishop suited the action to the word, by striking the platform with the end of his crozier.] They believe in *that*, and they say when they see you, 'Oh, poor people, what a superstitious multitude.' Have you ever been guilty of such absurdities? Have any Catholics been found under the tent of the Second Coming Man, whose name was Miller? You are to be the depositaries of an eternal and divine faith, which must become at last the landmark for the guidance of the human mind, of a great portion of the American people who are ready to go either to the right or to the left, just as the most recent deceiver may have abused their credulity. God himself, this day, bestows on you the grace to discharge this duty as time may advance and opportunity serve. It is not the ardor you display, nor the multitude around this platform on either side and behind this tent as it is called, but it is in that abiding principle of truth recognised and believed, not by caprice, but by faith. Oh, that faith of the Catholic Church! Oh, that glorious faith, from the presence of which opinions shrink like the mists of morning before the rising sun! Oh that faith of everlasting truth, one and the same, universal, everywhere and at all times, because it is the emanation and declaration from the lips of God himself, and cannot be a deception! This may explain the reason why you have assembled here to-day to raise, not a temple, but one wing, as it were, of the universal Church of God, a mere little sacristy, an outlet and enlargement of but one Edifice, which constitutes the universal Church. There is one circumstance which I will refer to, as calculated to inspire your zeal to the completion of this great work. And oh! why may I not require that an angel should touch and purify my lips before I refer to it, that in this country and elsewhere, the Divinity of Jesus Christ is denied; and in proportion as the

enemies of faith multiply their blasphemies against God and against His Christ, does the Catholic Church stand forward more strongly against the success of such a consummation. We know Jesus Christ to be God and man, the second person of the Holy Trinity, and as man conceived by the power of the Holy Ghost in the womb of a virgin, whom we call Mary; and the Catholic Church has ever held that Mary, although in one sense, Eve's daughter, yet as the mother of the Eternal Savior, that God preserved her immaculate, untouched by the defilement of original sin; and Catholics have always been accustomed to regard Mary as conceived without sin; and now, so far as I know, these rude foundations are the first that have ever been laid on this continent in attestation of this conviction of the Catholic Church; and this Church is to be dedicated, when completed, to the ever-blessed Virgin Mary, under the title of one who, though a human creature, yet as the mother of Jesus Christ, claims our respect. Surely the title of this Church will not be a hindrance to your zeal. I have no doubt that wherever the Catholic faith is strong, the idea of laying a testimony to this ancient conviction of the Catholic Church will be an encouragement."

On all this we have a few words to say.

1. As to the boasted uniformity of belief in the Papal Church, how many ages passed away before the system she teaches received the last completing stroke at the Council of Trent? How many errors did Rome cherish in her bosom before that event? And how does she maintain her *specious* uniformity now, but by having destroyed among her people all religious liberty—all freedom of inquiry, even, in regard to religion,—and keeping the Bible from the masses?

2. As to the *absurdities* of which the Archbishop speaks, we beg leave to ask whether there is anything more absurd in *Millerism* or *Spirit-rappings*, or more impious in *Mormonism*, than Rome teaches in her *mass* and *purgatory*, in her *wonder-working pictures*, *images* and *relics*, and exhibits in the conduct and intolerance of her priesthood?

3. Yes, Rome holds to the *Divinity of Christ*, and yet turns her back on the "Crucified," and prays more to the Virgin Mary, (to whose *immaculate conception* the Church whose corner-stone was laid on the occasion is designed to bear testimony,) the mother of our Lord, as to his human nature, than to Him who is the only mediator between God and man. Yes, Rome believes in the Divinity of Christ; but instead of offering to Him the love and homage which He demands, falls into the base idolatry of worshipping a woman, who although

the most favored of all her sex, was but a sinful creature, and like any other, that needed salvation, which comes through the blood of the Lamb.

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## ROME SHOWING THE CLOVEN FOOT.

The Rev. C. H. Norton, who is pastor of the Congregational church in *North Becket*, Berkshire Co. Mass. has written the subjoined letter to the *New-York Evangelist*, under the date of June 29th. We commend this interesting epistle to the serious consideration of our readers. The Rev. Mr. Caddily is a "true son of the Church" of Rome; of this there can be no mistake. He is, however, no Jesuit; for in all that celebrated Order there is not so great a fool. No, no, he is no Jesuit, but a straightforward, ignorant, blundering Irishman, that has not sense enough to know that he has got into the wrong country for such doings. *Perhaps* he has thought that because he had gone to a town which bears the name of "*Becket*," he must display to the "natives" something of the haughtiness of the famous *Thomas A. Becket*, the half-Englishman, half-Arabian, who gave Henry II. so much trouble, and gained in the calendar of Rome the honor of *martyrdom* for so doing. Here is the letter:

"Popery is seen so often in one form and another in your midst, that a small exhibition of it would not probably cause much excitement. But when seen in the pure atmosphere which floats over the hills of Berkshire, and by eyes not accustomed to see it as you do in New-York, even a small exhibition of its cloven foot looks hideous and excites alarm.

"A few days since a Rev. Mr. Caddily, Roman Catholic priest at Pittsfield, came to our village, entered the school-room in the morning without permission from the Prudential Committee, who have charge of the house, to say mass to the Romanists who reside here. At nine o'clock the teacher of the school came to her room as usual, and found it occupied. After remaining ten minutes at the door, with her pupils, she entered the house and respectfully asked the priest if he had engaged the room, as she wished to know what to do with her scholars.

"The priest in the most violent manner ordered her to shut her mouth or he would put her out of the house. After she left, he poured forth a tirade of abusive words concerning her, for interrupting him.

"When questioned by some of our influential citizens as to the liberties he had taken, he haughtily and insolently refused to talk with them on the

subject, giving them to understand that he was a priest of the Holy Catholic Church, and not to be questioned by them in regard to his conduct. The whole tone of his proceedings here created a feeling which will not soon wear away."

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## MORE PORTUGUESE EXILES FROM MADEIRA.

The following letter will inform our readers that another detachment of exiles from Madeira, converts from the errors of Romanism, may soon be expected among us. These excellent people, like the thousand who were compelled to leave that island in 1846, and take refuge in the West India Islands, whence more than five hundred came to New-York in 1849 and subsequently, and are happily settled in Illinois, have been brought to the knowledge of the truth by the reading of the sacred Scriptures. The letter was addressed to the Rev. Dr. Hall, of Trenton, New Jersey;—Some of the members of whose church passed last winter in Madeira for their health,—and by him it has kindly been sent to us.

Madeira, June 1st. 1853.

Rev. and dear Sir:—Knowing the kind and ready interest you have always taken in the state of matters here, particularly as affecting the welfare of the native Protestants, I wish to send you a few lines to prepare you for another accession to the little Portuguese colony already settled in your borders.

The warm and affectionate reception which the first refugees met with from the American Churches made a deep impression on their brethren who were left behind. Their native land, fair and fruitful as it is, has been to them since they were called to the glorious liberty of the Gospel, a house of bondage. They have learned to worship the God of their fathers in a way which their kindred and countrymen call heresy, and they have long been wistfully looking across the ocean to your hospitable shores, knowing that if they could but touch them, they would be both spiritually and politically free. Many of them would have left Madeira in straggling parties long ago, but on many accounts it was thought advisable to discourage this kind of emigration so long as the brute force of persecution was not in movement to crush them. There has been, however, a recent change in the public law of Portugal, which, by a series of iniquitous enactments, has made their situation most precarious. Nothing remains but to assist as many of them as we

can possibly provide for, to hasten their escape from the windy storm and tempest which is gathering. In another fortnight we hope that about sixty will leave in a vessel for New-York, and among them the flower and strength of the remaining Protestantism of Madeira, tried and true men, some of them heads of houses who have brought up their children in the good ways of the Lord, leaders of the people, who have kept the scattered flock together, and held fast the name of Christ and not denied His name in troublous times. They are men well reported of even by their adversaries for their godly example, their high principle and Christian living, of whom it is often said that though *Calvinists*, and therefore of the straitest sect of heresy, they walk and act in the fear of God. I am sure such men as these need no letter of commendation to the Christians of America. Let them be regarded as the contribution of Madeira, to an older temple rising among you than any crystal edifice which man can build, the Household of faith. They are specimens of its native Protestantism—or shall I say Puritanism? rough hewn, but sound to the core, like the basalt of its iron bound coasts.

Some subscriptions have been already made to enable more to emigrate. Those who are now leaving were most of them possessed of some little property; but the great majority are very poor, and the failure of the vintage last year, to be followed up, there can now be no doubt, by another nearly as extensive in the coming autumn, has reduced many of them to great distress.

If any of your religious journals would give publicity to these details, I have no doubt some contributions would be cheerfully made. I should be most happy to take charge of them and apply them to the best of my ability. America has already been forward in the matter of providing for the temporal wants of the people of Madeira. But this is a call to the American Churches, to take the suffering witnesses for Christ, these fellow Protestants, driven from their own land, to their sheltering bosom.

I may quote a few clauses from the recent penal code of Portugal which directly bear on the Protestants of Madeira. This Code was primarily enacted by Royal decree of 10th December, 1852. It has since passed the Cortes. It is therefore at this moment the law of the land.

"Crimes against the Religion of the Kingdom.

"Article 130. Whosoever offends in respect to the religion of the kingdom—the Catholic, Apostolic and Roman—will be condemned to imprisonment from one to three years, and to a fine, proportioned to his income, from three months to three years, in each of the following cases.

"1. Injuring the said religion publicly in any dogma, act or object of its worship, by deeds, or words, or published writings, or any means of publication whatever.

"2. Attempting by the same means to propagate doctrines contrary to the Catholic dogmas declared by the Church.

"3. Attempting, by whatever means, to make proselytes or conversions to a different religion or sect condemned by the Church.

"4. Celebrating public acts of any worship which is not that of the said Catholic religion."

Article 135. "Any *Portuguese* who, professing, the religion of the kingdom, offends in respect to the said religion, apostatising from it, or publicly renouncing it, will be condemned to the loss of his political rights."

This loss of political rights is no empty threat. By another article it is defined to imply "degradation from all honors and distinctions of rank; a forfeiture of the right of teaching or directing or coöperating in any educational establishment; incapacity to act as guardian or executor, or *member of any family council, or witness in any solemn and authentic act.*"

*Ex pede Herculem.* I need make no comment on laws that disgrace the sacred name of justice—laws "that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught." Blessed be God! the spirit that breathes in every line of these intolerant enactments stamps them with unmitigated odium to all the sentiments of freedom and fair dealing which American and British Christians inherit, as their proudest birthright.

Simultaneously with this penal code, (which, be it remembered, is in flagrant violation of the Constitutional Charter of Portugal,) a Royal Decree has been promulgated for the reëstablishment of Ecclesiastical Courts. The old tribunal of the Papal nuncio has been resuscitated, with all its effective privileges and powers of evil. The next step will be to scour the rust off the racks and screws of the Inquisition, and pile up fire-wood for a series of *autos-da-fe.*

But before this can happen, I trust and pray that our brethren in the faith may be safe within the walls of that city of refuge where the avenger's arm is powerless. Once there, the Pope may be left to exhibit the graphic picture of himself which is given by honest John Bunyan, and sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

With every kind wish for your personal and ministerial comfort and welfare,

I am, Rev. and Dear Sir,
very truly yours,
JAMES D. BURNS.

Minister of the Presbyterian Church, Madeira.

REV. JOHN HALL, D. D. Trenton, New Jersey.

## ECCLESIASTICAL RECOMMENDATIONS

### OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

#### I.—THE GENERAL ASSEMBLY OF THE CUMBERLAND PRESBYTERIAN CHURCH.

At the late meeting of the General Assembly of the Cumberland Presbyterian Church at Princeton, Kentucky, the Rev. Mr. Rosseter, the efficient District Secretary of the Society for the West, delivered an able Address on the principles, objects, operations and success of the American and Foreign Christian Union, which was heard with great attention, and responded to with much cordiality by the Moderator. A committee of three members of the body was appointed to prepare an expression of the Assembly relative to the Society, and commendatory of its principles and its work. That committee reported an excellent series of resolutions, which were unanimously adopted. It was our purpose to give these resolutions in our present number, but are unable to do so, owing to having mislaid them.

#### II.—RESOLUTIONS OF THE

### MILWAUKIE CONVENTION,

ADOPTED AT ITS MEETING LAST JUNE.

*Resolved*, 1st. "That we have heard with interest and pleasure from the Rev. James Thomson, statements respecting the objects and prospects of the American and Foreign Christian Union.

2d. "That we heartily sympathise with that Society in its efforts to save our own country from the power of Romanism, and to diffuse the light of a pure Christianity in Papal countries.

3d. "That we commend the objects of this Society to the prayers, and sympathies, and contributions of the churches in Wisconsin."

#### III.—PREAMBLE AND RESOLUTION OF THE

### VIRGINIA METHODIST EPISCOPAL CONFERENCE.

ADOPTED AT ITS RECENT MEETING.

Whereas it is the duty of the Methodist Episcopal Church to furnish her just proportion of men and means for every Evangelical enterprise, and whereas the Board of Managers of the American and Foreign Christian Union have appointed the Rev. F. S. De Hass as one of their agents for this section of the country; therefore,

*Resolved*, "That should brother De Hass accept the appointment made by the aforesaid Board, we will welcome him to our respective fields of labors when he may find it convenient to visit us, and will coöperate with him in accomplishing the great object of his mission.

## THE WALDENSIAN CHURCH—REV. DR. REVEL'S MISSION.

[In our last number of this Magazine we stated that the Rev. Dr. Revel, after having spent nearly three months in this country, left us on the 9th of July, to return to his home in the Valleys of Piedmont. It was our intention to give in that number, if space had permitted, the following appropriate Appeal, which was published in some of the papers. We give it because it is a beautiful specimen of that Christian union that is presented to the world in our Society, which literally receives more or less support from some of the Churches of the twelve Denominations represented in this interesting act, and also from some others. Our readers will be pleased to see this Appeal, although it contains nothing important which was not in the "Address to the Christian Public," which may be found in our number for June.]

"At a recent meeting of the ministers of the Gospel and others, belonging to various Protestant Churches, held in the Reformed Church in Ninth-street, (Rev. Dr. Knox in the chair, and Dr. Baird acting as secretary,) the undersigned were appointed a committee to assist by their counsels, and in other ways, the Rev. Mr. Revel, who has been sent to this country by the Synod of the Waldensian Church, to ask for the help of our churches, in behalf of the enterprise which that body is prosecuting for the spread of the Gospel in Italy. In accordance with their appointment, the undersigned beg leave to present to the Protestant Churches of their country, of every name, the following statement and appeal:—

"No portion of the Christian Church inspires so deep an interest, in retracing its character and history, as that of the Waldenses in the mountains and valleys of Piedmont. For a course of centuries before the Reformation, they were witnesses for the "truth as it is in Christ Jesus," against the corruptions and assumptions of Popery, exemplifying the Christian character in its simplicity and consistency, and sealing their testimony in martyrdom under repeated, continued, severe and crushing persecutions. But they were "a bush on fire, and not consumed," for the "good will of Him who dwelleth in the bush" was with them. It is needless to make further reference to the Church of the Waldenses in order to excite the attention, and the tenderest and strongest sympathy, of American Christians of different denominations in their behalf. Of late years, the communications and efforts of British and American Christians, who have visited them, have made the public acquainted with their present condition.

"Very recent events in the kingdom of Sardinia have led to the attainment and security of greater privileges and immunities, and a way is opening for their labors in diffusing evangelical truth in Italy. They feel themselves to be a missionary church, and already an auspicious commencement has been

made at several points in the missionary work. Has not the great Head of the Church wonderfully preserved this excellent and devoted body of Christians to render them in time the principal instruments in the evangelization of Italy? They are anxious to found a theological seminary in their own home, with the leading view of thoroughly training young men for the ministry and the missionary service.

"In the great scantiness of their own resources they appeal for aid in founding the proposed seminary, and advancing their missionary work, to their Christian brethren of the different Protestant Churches. They have delegated the Moderator of their ancient Synod, the Rev. Jean Pierre Revel, to visit our American Churches and present their appeal. He comes to us commended very highly, not merely by the official station which he occupies, but also for the excellence of his personal character. We feel peculiar pleasure in receiving and welcoming him among us. The reminiscences connected with the past, in the history of the Waldenses, and the associations of the present, combine to give an interest and importance to his mission rarely found, which every branch of the Protestant Church will, doubtless, cordially estimate and respond to.

"Brother Revel purposes to return to his home before the autumn. He will, of course, however diligently employed, be able to visit only a few leading points in our country. It is desirable that the churches should, without waiting for a personal visit from him, take measures for making their contributions to this object. It is his purpose, as far as practicable, by a judicious distribution of his time, to become acquainted with the churches, and make a personal appeal in various principal cities. We most earnestly and affectionately commend him, and the object which he is commissioned to present, to our ministerial brethren, to the churches of our respective denominations, and to private Christians. Contributions may be forwarded to Mr. Anson G. Phelps, Jun. Treasurer, or Edward Vernon, Assistant Treasurer, at the office of the American and Foreign Christian Union, No. 17 Beekman-street, New-York.

"The objects for which our Waldensian brethren need our aid, are:

1. "The establishment of a Theological Seminary, in connection with their college at La Tour, (their principal village,) where their young men may be trained for preaching the Gospel in Italian, instead of being sent to Geneva and Lausanne, where they must be taught through the medium of the French. The sum of $20,000 will suffice to endow this Seminary, with its 3 professors.

2. "The completion of a church at Turin, the building of one in Pignerol, and the opening of several chapels in Casale, Genoa, Nice, &c.

3. "The support of missionaries in many places in Piedmont, where their labors are now demanded.

4. "The education of young men—not only natives, but also converted Italians—for the work of making known the Gospel in Italy.

Thomas De Witt, of the Reformed Dutch Church.

William Adams, of the Presbyterian Church.

G. Thurston Bedell, of the Protestant Episcopal Church.

Gardiner Spring, of the Presbyterian Church.

M. B. Anderson, of the Baptist Church, (and Editor of the New-York Recorder.)

Thomas E. Bond, of the Methodist Episcopal Church, (and Senior Editor of the Christian Advocate.)

Charles F. E. Stolhman, of the Lutheran Church.

David Bigler, of the Moravian Church.

Hugh H. Blair, of the Associate Church.

Alex. H. Wright, of the Associate Reformed Church.

John N. McLeod, of the Reformed Presbyterian Church.

Geo. B. Cheever, of the Congregational Church."

May this appeal be generously and promptly responded to from all quarters. We would have, if we could effect it, *every Protestant in our land contribute something, be it what it may, to aid this important mission.* Blessed be God, we are receiving some beautiful replies to the appeal put forth in our June number. Here is a specimen:

"Baltimore, June 13th, 1853.

"Fifty dollars from three Baptist friends, who admire the uncompromising spirit of opposition which the Waldenses have always shown to the errors of Rome—to aid the Waldensian Synod in the objects stated in the June number of the American and Foreign Christian Union."

We give a few more: A gentleman in Memphis, Tennessee, sent us $10 for Dr. Revel's mission; it was the first donation. A young gentleman of New-York called at the office and left $50, but declined to give his name! A worthy Methodist minister of Georgetown, S. C. sent $10. A young Presbyterian minister of Cleveland, Ohio, sent $100. But we need not say more, save that from all parts of our country donations have been sent—even from California.

A good *beginning* has been made. Much more must yet be done. Dr. Revel has carried back with him $4,000 for the construction of the Church at Pignerol. We expect that a similar sum will shortly be ready to be sent for the same object. The sums contributed for the endowment of the Theological Seminary at La Tour will be funded in this country, and the interest sent from year to year.

We are happy to inform our readers that they may expect to receive often, through the pages of this Magazine, intelligence of the progress of the

good work in Italy, in connection with our Waldensian brethren. The Saviour has set before His Church in their Vallies "an open door" of usefulness in Piedmont.

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## The Home Field.

The Reports from our Missionaries in the Home Field last month were of the same interesting character which they always possess. Everywhere, the same encouragements, trials and hopes, are experienced to a greater or less degree. Everywhere, ignorant, and bigoted, and deluded men and women—especially among the "children of Erin"—are to be encountered, whose prejudices are almost invincible, and whose hostility is scarcely restrainable. But everywhere, also, there are those to be found who are disposed to hear what is kindly said to them on the subject of religion. Often those are to be met with who seem to be in an inquiring state of mind that is exceedingly encouraging. Our Missionaries among the Romanists in Boston and its vicinity, in Connecticut, in New-York city, in Albany and Troy, in Vermont, in Northern New-York, Rochester, Buffalo, Detroit, Newark, Philadelphia, Pittsburgh, New-Orleans, and other places, report many encouraging facts.

We are happy to say that the Missionary appointed for Savannah has commenced his operations in that city under favorable auspices.

The Missionary appointed for Louisville, Kentucky, will soon be on the ground, to commence his labors among the large Romanist population of that important city.

We have been much interested in the reports of the French missionary-colporteur whom the Committee appointed for the city of New-York a few weeks since. How important that there should be *such* men at work in *all* our large cities, to search out the *foreigners*—French, Swiss, Germans, Spaniards, Italians, Portuguese, and others—who are *not* reached by the ordinary instrumentalities for giving religious instruction. There are many thousands of such in our large cities, for whose salvation there has been but little effective effort. Nor indeed was it possible to do much till very recently, *for want of the right men*. It is one of the felicities of the work of the American and Foreign Christian Union, that its Home and Foreign Fields sustain such relations to each other, that success in one (especially in the latter) secures an increase of laborers in the other.

The Board have had the subject of establishing a *French School* for the benefit of the numerous French, Swiss, and Canadian children in New-York,

at which they may receive a truly religious training as well as secular instruction.

One of the most interesting incidents in the history of the Society for the last month has been an experiment which the Board has made in what is a new method in this country of reaching the Romanists, namely, by *public lectures*, carried on for their special benefit. This mode of doing good has been found to be eminently useful in Ireland, and has of late years grown into practice in Scotland and England, and to some extent in France and Belgium. The work requires much tact and wisdom, as well as much knowledge of the errors of Rome, unaffected benevolence, and heartfelt concern for the salvation of souls. The Board have long contemplated instituting a series of such lectures in our principal cities, and hope to attempt something of the sort next winter. In the meanwhile, a young Irish brother, of peculiar qualifications, has made a beginning in some of the large interior cities of New England where many of his fellow-countrymen have colonized; and we are happy to say that his success has been very cheering. By means of large *hand-bills*, extensively posted up, he draws many people to hear him. Thus far he has been heard with deep attention, and not a few have come to see him in private, to inquire more fully into those things about which he speaks publicly. At a fashionable Watering Place he found Archbishop Hughes and some two or three distinguished priests enjoying a season of repose. But not all that these dignitaries could do, in conjunction with the priest who labors among the Irish of the place, could prevent the people from going to the lectures. But more of this at another time.

During the last month we have received an earnest appeal from California, especially for a French preacher for San Francisco, where there is, it is computed, ten thousand French and Swiss. The Board feel deeply the importance of this field; and they have long sought for a suitable man, or rather for suitable men, for it, but up to this time without success. Still, we are not without hope of being able to find *one* good man to go before long. An excellent man in Belgium is ready to go, and yet his labors are greatly needed in that kingdom, where, as well as in Holland and Germany, he has long labored and most successfully, as a Bible agent.

It will be seen from the Rev. Mr. Burns' letter (given in another part of this number) that a new company of converted Portuguese from the Island of Madeira may be soon expected, on their way from their native land, where Popish intolerance will not permit them longer to live. They wish to go to Illinois, where several hundred people of like origin and like faith, were placed at the expense of the Society, a few years ago, and where they are doing well.

# Foreign Field.

We have received letters from several portions of the Foreign Field since our last number was issued. But we shall not speak of what is doing in more than two or three countries.

## BELGIUM.

The following extracts from a letter from the Rev. Mr. Van Maasdyk, who preaches in *Flemish* in Brussels and places in its vicinity, will be read with interest. It was written upon the receipt of the sum of $150, which was lately sent to him by the Board.

Brussels, May 26th, 1853.

"Dearly Beloved Brethren in Our Lord and Saviour, Jesus Christ,

"I have just received a short note from the Pastor Anet, in which he tells me the good tidings that he has received from your Society (the American and Foreign Christian Union) the bounteous gift of 766 francs and 50 centimes, with which to prosecute the work which the Saviour has confided to me. He tells me, moreover, that you wish a prompt response, as well as a narrative of that which is passing in the field of labor which the Chief of the Church has assigned to me. I will now comply, as far as I am able, with your just request. I thank you from the bottom of my heart, in my name, as well as in the name of the church, for this new proof of your Christian sympathy for us. I thank you for this generous gift, by which we are entirely relieved from embarrassment. I see at the same time a proof of the paternal solicitude and fidelity of our God and Saviour. May God, dear brethren, according to his great goodness and immeasurable wisdom, satisfy all your wants with glory. As regards our church, (which in 1842 did not contain 20 members,) it now numbers 1000 souls, the majority of whom have been rescued from the Church of Rome. And as to the field of labor, which contains the city and suburbs of Brussels, having 150,000 inhabitants, we endeavor to sow good seed among this mass; 1st, by holding religious worship or religious instruction in our church almost every day. 2nd, by holding religious meetings in densly inhabited quarters.

"We have some brethren who reside at some distance from Brussels, and we try to form them into groups and nuclei, as it were. My time is very much taken up, being the only Flemish pastor among them. From time to time I visit these Flemish stations, which belong to the *Belgian Evangelical Society*, and although they are a portion of the National Church, yet I perform the functions of a pastor. So much regards *the field* of labor among the Flemish population. As for the field among the French, I would refer you to the pastors Anet and Panchaud.

"Of conversions, I could tell you much, but, though always willing and ready to write more when you wish it, as time and space now forbid, I will give a few instances which must suffice for the present."

The writer then proceeds to narrate the conversions of several families, whose names he gives. This portion of his letter, although highly interesting, we cannot give, for want of room. In the conclu-

sion of his letter he speaks of the conversion of a monk in the following language.

"*Egbertus Spierings*, (Capuchin priest, confessor and preacher,) has had for two and a half years, many doubts as to the Infallibility of the Church of Rome. Aged only 26 years, and possessing a truly humble spirit, he is, nevertheless, firm in the faith. He has been staying for the last three months at my house. He is continually harassed by the numerous efforts which his former friends are making to compel him to change his religious views. But he has remained unmoved. At this moment he has withstood the most painful attack that could have been made upon his sensibilities. His father, uncle, and cousin have just visited him. They have come from Holland for the express purpose of leading him back to the Church which he has just quitted. Upon seeing him, his father threw himself upon the floor, weeping like a child, and saying in the most agonizing tones: '*Your mother is dying, and you are the cause of it all.*' Our friend remained firm and unmoved. We hope in a little while to send him to the Seminary in Amsterdam which the Free Church of Scotland has established there.

"Again thanking you, I am, dear brethren, your humble and obedient servant.

"VAN MAASDYK."

## FRANCE.

During the last month we had the great pleasure of learning much respecting the work in France, not only through the public journals and correspondence, but also from one of the most eminent of the Evangelical Protestant ministers of Paris, the Rev. Dr. Grand Pierre, who was on a visit to the relatives of his wife, (Professor Guyot, his mother and sisters, who reside at Cambridge Massachusetts,) and passed a few weeks in our country. Dr. Grand Pierre attended a meeting of the Board, and gave a most interesting account, with considerable detail, of the good work which is going on in France, as well as of the obstacles which it encounters—not in all places, blessed be God,—and of the success with which it is crowned in many localities.

Dr. Grand Pierre has for many years been the Corresponding Secretary of the French Protestant Society for Evangelical Missions among the Heathen, the best supported, in a pecuniary point of view, of all the Religious Societies of that country. For many years he was the "Director" or President of the Missionary Seminary at Paris, and trained up, under his own roof, nearly all the twenty excellent men now laboring in the south-eastern part of Africa, and many others who did not go on foreign missions. At present the Society is educating its candidates for the missionary life, not in a *Mission School*, but in different institutions of learning, as is done with us. Dr. Grand Pierre is not only the Secretary of the Society and editor of its excellent "Journal of Missions,"—a monthly magazine,—but is also one of the

pastors of the three or four reformed churches in Paris which are sustained by the State.

Like the Rev. Adolphus Monod, and many other excellent men, he could not see his way clear to quit that branch of the Established Protestant Church (called the Reformed Church) of which he is a member. Far from deeming the union of Church and State the *normal* state for either, nevertheless he did not believe that in the actual state of things in France it was wise to make a *secession*, as has been done by a noble little band that felt it to be *their* duty to quit the established Church. He thought the movement was premature.

As the Evangelical Society of France is now in the hands of the "Free Church" of that country, Dr. Grand Pierre, Rev. Adolphus Monod, and many others who remain in the Establishment, believed it to be their duty to form a new Society, which is sustained entirely by the pious members of the Reformed and Lutheran Churches connected with the State This Society is, however, completely a voluntary one, and in no way the organ of the National Churches as such. In this respect it stands on the same footing with the Evangelical Society of France. Both are operating in the same way; both employ none but evangelical and (as far as they can judge) pious men; but they derive their support from different portions of the one body of evangelical Christians in that country.

The receipts of this "Central Protestant Society for Evangelization" were last year about 55,000 francs, which sum was expended most judiciously in promoting the knowledge of the Gospel in France in many ways, and at many different points. One of the most interesting of all its operations has been the commencement of a Theological School, (with ten students,) at Paris, for the training up of suitable missionaries and ministers for the work of God in France.

Our limits do not permit us to say more on the present occasion respecting this Society. Our readers will be happy, we are sure, to know that there is such an association among the good men who remain in the Established Church in France, (and their number is decidedly increasing,) which bids fair to do so much good. The field is vast, and the work is great enough to task the energies of all the children of God in that country. Our Society operates in France mainly through the "Evangelical Society of France;" yet we bid *God-speed* to all good enterprizes in that land for the up-building of Christ's Kingdom,—the diffusion of a true Christianity,—for it is the great want of the French Nation.

# Movements of Rome.

Our country has been honored with the visit of a distinguished Ecclesiastical Envoy from his Holiness, a Monsignor Bedini, who is on his way to Brazil (it is said) as the Papal Nuncio, and has been charged to spend a few months in the United States, and visit the several dioceses of the Roman Catholic Church, and report the state of the same to the Pope. How far he is authorized to *regulate* matters we know not. We are quite sure, however, that there are some things which need to be regulated. The Italian patriots among us say hard things respecting Monsignor Bedini and his conduct during the struggle for liberty in 1849. Father Gavazzi has inflicted upon him a most withering chastisement in one of his lectures, and exposed his infamous conduct in lending his influence and aid in their invasion of the Legations, or Eastern portions of the Papal kingdom, and especially at Bologna.

We hope that our government will ever adhere to the request of President Polk to the Papal government, (when he sent the talented and lamented *Martin* to Rome, as our first *Chargé d'Affaires*, in 1847,) which was that it should send a *layman*, and not an *ecclesiastic*, to this government in the capacity of a Diplomatic agent. There was true wisdom in this. We want no cardinal, or archbishop, or bishop here as an ambassador, to meddle with our political affairs, as would certainly be the case if *such* an envoy came to us.

One of the members of the New-York Legislature informs us that the "Taber Bill," or the "Roman Catholic Church Property Bill," is "*stone dead!*" yet the subject was referred in the House to the Committee on the Judiciary, from which an able report was expected. The following memorial was sent up from this city to the House in relation to Mr. Taber's bill. We give it, because it contains arguments which may be useful hereafter :—

*To the Honorable the House of Representatives of the Legislature of the State of New-York.*

The Undersigned, inhabitants of the City of New-York, and Citizens of the Commonwealth of New-York, beg leave to state to your Honorable Body that they have read with astonishment the Bill which has been introduced into the Senate under the title of "An Act to Authorize the incorporation of Roman Catholic Congregations or Societies," the effect of which (if not the design) will be to vest, sooner or later, in the Roman Catholic Bishops of the State, and their successors in office, the right and title to manage and control an immense amount of property, consisting of not only Theological Seminaries, Convents and Nunneries, but also of Schools and Colleges, and even church-edifices and cemeteries; a measure which your Memorialists believe to be unwise, unnecessary, unrepublican, unjust

and eminently dangerous, for the following, out of many reasons which may be assigned:

1. It will inevitably accumulate in the hands of three men (an Archbishop and two Bishops) a vast amount of power, (for *property* is *power*, especially such property as the Bill contemplates—a power of overwhelming influence,) which may be, and, in the opinion of your Memorialists is certain to be, abused, if we may judge from the experience of other countries where precisely this same power has been enjoyed by the Papal Hierarchy.

2. There is no necessity for any such measure. All such Property in the Roman Catholic Church can be held, as it now is held in the Protestant Churches, by Trustees, chosen from among the people, and not by the Hierarchy of the Church. If it be said that the Bishops in this State already hold a very large portion of such property lying in the State, we have to say that we think the Legislature should not legalize and protect any such acquisition of power, and so render the State partaker of such a monstrous usurpation. If they can, by the employment of their ecclesiastical and spiritual influence, persuade, cajole, or compel the people to commit all power into their hands, this is no reason why the State should become *particeps criminis*.

3. This measure will be eminently unrepublican in its operation. It will create a vast "*one-man-power*" in the midst of us, which can be, and will be wielded over a large portion of the people—than which nothing can be more contrary to the genius and feelings of this nation.

4. It is unjust, for it will have the effect to deprive the people of their rights and influence,—which no government ought to lend its legislation to bring about:—on the contrary, it ought, as far as possible, to strengthen and protect the people in the possession of such rights. Let this Bill pass, and no Roman Catholic church in this commonwealth will have any power whatever to prevent the obtrusion upon them of a priest, by the Bishop; or even the power to bury their dead in their own cemetery, if the Bishop, or his agent, the priest, chooses to oppose. In fact, this Bill will put everything into the hands of the Hierarchy of the Roman Catholic church. In New-Granada, a Roman Catholic Country, the Government has recently decided that every parish in that Republic shall not only hold its own church property, but choose its own priest! This is putting things on the right footing, and effectually protects the people against the domination of a Hierarchy. Why should it not be so here?

5. Finally, this measure is eminently dangerous. It will enable the Roman Catholic Bishops to exert an unlimited control over their people; for it will put, sooner or latter, under the sanction of law, the key of every Roman Catholic church, school, academy, college and burying-ground into the hands of the Bishops! It will break down the noble resistance to encroachment on their rights which has been made by certain churches in

Rochester and Buffalo, and it will create a vast *monied hierarchy*, should the plan become universal in our country, as it is feared that it may—which will probably be at no distant day wielded by a CARDINAL, and he amenable only to the Pope! Who can assure us, judging from the history of the Roman Catholic Church in other countries, that such an immense power may not be employed in a way dangerous to our political institutions, and our civil and religious liberties? Your Memorialists beg leave to call the attention of your Honorable Body to the fact that very few, probably not five, of the thirty-two bishops and archbishops of the Roman Catholic Church in these United States, are Americans by birth. How many are *naturalized Americans*, your Memorialists know not, nor do they see how the oath of allegiance to our Country and its Constitution is consistent with the oath of a Roman Catholic Bishop—copies of which will be forwarded herewith.

It is an aggravation of the case, that this Bill has been brought forward under circumstances which have given rise to serious fears respecting the means which has been employed and the motives which have impelled; for it has not been brought forward in answer to numerous petitions, or any petitions, of Roman Catholics themselves, so far as your Memorialists can learn. On the contrary, the authors of it must have known that this Bill would not only be in the highest degree unacceptable to the Protestants of the State, who constitute four-fifths of the population of the State, and who ask for no such provision for themselves, but also that a similar bill was earnestly protested against by thousands of Roman Catholics when it was before the Legislature eighteen months ago. Whilst your Memorialists sincerely desire that their Roman Catholic fellow-citizens should enjoy equal rights and privileges with themselves, they avow that they owe it to their own Faith, and to the best interest of our common country, to oppose the creation among us, and that by the aid of the Legislature, of a monied hierarchy which may, and certainly will, one day exercise an influence which will be disastrous to the best interests of our country, and of the Christian Religion.

For these reasons, the undersigned do most respectfully and earnestly pray your Honorable Body to reject Mr. Taber's Bill, (should it pass in the Senate,) and prevent the evils which it would bring upon the Commonwealth. And your Memorialists will ever pray, &c.

We cannot dismiss the subject without calling the attention of our readers to the admirable speech which the Hon. Mr. Babcock made in the Senate against Mr. Taber's Bill on the 24th of June. We learn that it has been published in pamphlet form in Albany, and widely circulated, and that it has been translated into German for the benefit of the German population of the State. This is right. It richly merits a wide circulation, for it is a most able performance.

# View of Public Affairs.

In our own country everything has gone on prosperously and tranquilly. The season, thus far, has been a healthy one throughout almost all our borders. It has been one of surpassing fruitfulness in nearly all parts of our land. These things call for devout gratitude and appropriate thanksgiving. "*O that men would praise the Lord for His* GOODNESS TO THE CHILDREN OF MEN!" Our political and religious blessings are equal to our temporal mercies. "*He hath not dealt so with any* [*other*] *nation*," we may say, as well as Israel of old.

Amid all our prosperity we have been called to mourn over several dreadful calamities that have occurred on our rail-roads and steam-boats. Must we despair of ever seeing recklessness put down by the efforts of the civil authorities, who alone have the legal power to do it?

The opening of the Crystal Palace on the 14th of July was a splendid affair. Whilst we could not but regret that the building is not twice or three times larger than it is, we were compelled to admire the surpassing taste and beauty which its construction displays. The services at the opening were appropriate and well performed,—the prayer of Bishop Wainright, the speeches of Mr. Sedgwick and the President of the United States, the music,—all was excellent. The military display, throughout the line of the President's march, from Castle Garden to the Crystal Palace, was remarkably fine and imposing. Taking it all in all, it far surpassed all our hopes.

We cannot forbear to say that the deportment of President Pierce, during his entire visit to the city, was eminently honorable to himself and to the country. The very ready and happy addresses which he everywhere made, even when greatly exhausted by fatigue, demonstrated that he possesses no ordinary powers of mind, and no ordinary gifts of oratory. He certainly won the favorable opinion, so far as we could learn, of all who came in contact with him, as did also the members of the Cabinet who accompanied him.

At the time of this writing (July 20th) the difficulty between Russia and Turkey remains unadjusted, or rather, it is unknown here that it has been adjusted. Russia has advanced her army into the trans-Danubian principalities of Moldavia and Wallachia, and the Emperor has issued a "Manifesto" in defence of his conduct. It is altogether a very extraordinary document. Neither that paper

nor the long letter signed by Nesselrode, will exalt either the reputation or the diplomacy of Russia. It will all depend now (under God) upon the moderation of Turkey, which has been so beautifully shown in the Reply of Reschid Pacha, whether war will follow this unwarrantable step of Russia. We cannot but believe that Turkey will be guided by the wise advice of England, France and Austria, the powers she must rely on, if it comes to the worst.

The whole affair develops in the clearest manner the feeling which exists in Russia—not only on the part of the Emperor and Court, but among the *people*—and which has been gaining ground for a long time, namely, that God has raised up that nation for the destruction of all Mohammedan dominion! In other words, that it is the mission of Russia to avenge the insults which Christianity so long endured from Saracen, Moor, Tartar and Turk. This belief pervades the bosom of every man in Russia—especially the priests and the serfs.

But God rules over all, and He will accomplish His own great purposes. Nations, as well as individuals, are but instruments in His hands.

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# Miscellaneous.

## UN JEU D'ESPRIT.

The following *jeu d'esprit* was printed in a very neat form, and placed on the table of every member of the Legislature of New-York, (whilst the discussion of Mr. Taber's Bill was going on,) to the great astonishment of the Conscript Fathers. We have no doubt that it will be read with interest. The truth may sometimes be conveyed in the humorous burlesque and the amusing jest. *Quid vetat decipere in loco?*

*To the Honorable the Legislature of the State of New-York.*

The humble petition of † John, Archbishop of New-York, regularly appointed and inducted by his Holiness the Pope, respectfully showeth,

That he has experienced, and doth now experience, very great difficulty and embarrassment in enforcing the Canon Law, in and upon congregations of Roman Catholics in this State, in consequence of the prevalence of a damnable spirit of independence, and of private thinking among them, which spirit is almost wholly unknown in Italy and Spain, where the benefits and blessings of the Canon Law are most fully experienced.

My paternal soul is deeply pained at this state of things, and I am led to crave the assistance of your honorable body. My friends have prepared a little bill, it has only one section, but it is believed that, by the assistance of the Blessed Virgin and

the Saints, the passage of it will give to me and my successors, many legal powers and advantages which we do not now possess, and enable us to keep our flocks in due subjection, and to crush the aforesaid damnable spirit of independence and inquiry now existing among them: And your petitioner will ever pray.

## POETICAL ADDRESS.

AIR—*Vicar of Bray.*

Sweet Protestants, attend to me,
Dear goose, and gull, and pigeon,
We want to have equality
In matters of religion;

*Chorus.* { Yes, when we once have gained our end; and that is Domination,
We'll tolerate you with a tol—derolderolderation.

Between us, whilst the people are
In equal parts divided,
The Law's Protection we will share
In no respect one-sided;

*Chorus.* { And when we once have gained our end; and that is Domination,
We'll tolerate you with a tol—derolderolderation.

Object to relic or to saint,
Our wonders treat as fable,
We'll put you under no restraint
One hour before we're able.

*Chorus.* { Then when at last we've gained our end; and that is Domination,
We'll tolerate you with a tol—derolderolderation.

But when—the blessed day, we hope,
Is not extremely distant—
The States at large shall own the POPE,
We must be more consistent.

*Chorus.* { So when at length we have gained our end; and that is Domination,
We'll tolerate you with a tol—derolderolderation.

And thus we've made it plain and clear
As daylight, Mr. SPEAKER,
That you from us have nought to fear,
As long as we'er the weaker;

*Chorus.* { Aware that when we've gained our end; and that is Domination,
We'll tolerate you with a tol—derolderolderation.

So when we rise to ask full swing
And scope for our persuasion,
The MADIAI of course you'll bring
*Not* up on that occasion:

*Chorus.* { Assured that when we've gained our end; the which is Denomination,
We'll tolerate you with a tol—derolderolderation!

But what that means let me expound,
And don't suppose we hate you;
I'll tell you how—should we get ground—
We mean to tolerate you;

But free to teach, and preach, and pray,
As pleases your volition,
And unmolested go your way
Serenely to perdition;

Your tongues against our tenets wag,
And we will grin and bear it,
Nor ever put on you the gag
Till we can make you wear it,

To wretch that from our faith secedes
Due justice shall be meted;
For heretics are baneful weeds,
And should as such be treated:

Our liberal professions you
Will not look as a shame on,
But rest assured that they are true;
And no delusive gammon;

Nor, now our sentiments are known,
And you see what we are after,
Receive our eloquence with groan,
And hiss, and scornful laughter;

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# Juvenile Department.

## DIALOGUE No. 7.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

### *Of France:* (*First Conversation.*)

*Eddie.* I am glad that we are going to talk about France to night. Be so good, dear Father, as to tell us something about its appearance, for I have learned from my geography that it is a large country. I have some remem-

brance of portions of it over which I travelled when but six years old, especially the country around Paris; but my ideas are rather indistinct.

*Father.* France is a large country in comparison with most countries of Europe, there being scarcely any greater on that Continent,—excepting Russia. But France would be considered a small country by the side of our United States; France has less than 210,000 square miles, but it has nearly 36,000,000 inhabitants; which is a great many, when you consider how small the country is,—not being as great as our States of New-York, New Jersey, Pennsylvania, Delaware, Maryland Virginia, and North Carolina.

*Willie.* It must be a very beautiful country, for I have often heard it called "LA BELLE FRANCE."

*Father.* It is very natural that our French friends should consider it a beautiful country. The French have great love for their country, and are very unwilling to quit it. And if they do leave it, they generally entertain the hope that they will one day see it again.

*Eddie.* I believe that but few French emigrate to foreign lands; at least but few come to our country in comparison with the Irish and Germans.

*Father.* That is true, and perhaps there are reasons for their not emigrating besides the *love of country*, which is, however, a very strong feeling in a Frenchman's heart. In the course of my remarks about that country, I shall probably be able to explain this matter to you. But let us go on.

*Willie.* But, dear Father, tell us what sort of a looking country France is?

*Father.* The greater part of all the western side of France is very level, or at most *rolling* or *undulating*, as it is called. This is the case with the country around Paris, and to the South of Paris, and also to the North of it. All the western side of France is watered by the three rivers,—the Garonne, Loire, and the Seine,—and their branches, and is generally level and fertile. There is some hilly and poor country in the extreme western part, often called Brittainy. The eastern side of France may be said to include the western ranges, or skirts, of the Alps, through which flow the Rhone and the Rhine. This part of France is mountainous, sub-mountainous, and hilly,—yet beautiful, and in the vallies and small plains very fertile. The southern part of France lies along the Pyrenees, and embraces the northern ranges of that system of mountains.

*Eddie.* France then has a great variety of surface,—plains, hills, and mountains.

*Father.* Just so. And it has one of the finest climates in Europe. Like all the countries on the western side of Europe—owing to the influence of the Atlantic Ocean,—there is a great deal of rainy and cloudy weather during the Autumn, Winter, and early Spring. But there is not much snow in France, excepting in the parts which lie in the Alps and Pyrenees.

*Eddie.* France produces a great many things, if my geography tells the truth.

*Father.* Yes, it is one of the finest countries for grain of all sorts, and for fruits; such as the apple, peach, pear, plum, apricot, fig, pomegranate, grape, etc. as well as for vegetables; the pumkin, melon, turnip, beet, onion, etc. It is rich in all these things. And it is rich in manufactures, especially in those of the finer qualities. Many of our most beautiful things come from France. The French have much taste, and greatly excell in those manufactures which demand much taste. They are not so advanced in the more common arts, as their agricultural implements,—their ploughs, harrows, carts and waggons, and even their harness, etc.—clearly show.

*Willie.* This is very strange, indeed, and I do not understand how it can be.

*Father.* Nevertheless it is so. Yet I must say that the French are improving in their agriculture, and every thing that relates to it; this has been very noticeable within the last few years. They have several lines of rail-roads, running from Paris to distant points,—to Havre, Calais, Lille, Strasburg, Lyons, Bordeaux, etc. These roads are inducing the French to travel more; both in their own country and in foreign lands. It is nothing now to go from Paris to England, Belgium, Germany, Switzerland, Italy, and even Spain. When I first went to France (in 1835) there were only two or three short rail-roads in the country; but now the rail-roads that are finished would make a continuous line of 2200 miles, and those which are making will increase that extent to 3000 or 4000. One can leave Paris at six o'clock in the morning and be in London by eight or ten o'clock at night! You can go from Paris to Brussels, (210 miles,) from ten or eleven o'clock in the forenoon to six or seven in the evening.

*Eddie.* All this must make a wonderful change in France.

*Father.* Yes, it is making the people travel a hundred fold more than they did a few years ago; and in this way they will learn much of other countries.

*Willie.* I have heard that in many things the French live very differently from what we do.

*Father.* Oh yes, Willie. The people live chiefly in cities, towns and villages, there is but little *country* population; the farmers live in villages and hamlets; these villages are old, and not very agreeable, the streets are badly paved, the houses are covered with *tiles*, and altogether they look *antiquated.* Then there are no fences, or hedges, or stone-walls, (excepting around the gardens of the villagers,) in most parts of the country; and there are no trees, excepting those planted along the roads, or on the steep hill-sides, in many places.

*Willie.* That is very queer. What do the people do with the cattle, horses, hogs and sheep?

*Father.* The horses, cattle and hogs, are commonly kept shut up; the sheep in the autumn, summer, and spring, are in the fields during the day, guarded by a shepherd and his two dogs,—so that they are not allowed to injure the wheat, and other things growing in the adjoining fields.

*Eddie.* But, Father will you not tell us something about the cities of France, especially Paris?

*Father.* There are many large cities in that country, such as Paris, Lyons, Marseilles, Bordeaux, Toulouse, Nantes, Rouen, Lille, Strasbourg; and many smaller ones, such as Orleans, Tours, Bayonne, Nismes, Montpellier, Bourges, Valence, all in the South; and Havre, Boulogne, Ameins, Rheims, Nancy, Troyes, Dijon, Besancon, and others in the North. But I can only speak of Paris at present, my children.

*Willie.* How large is Paris?

*Father.* Paris is a great city, five miles long I suppose, and about four wide. It is nearly of an *ovdl* shape, and is surrounded by a stone wall about twenty or twenty-five feet high; and outside of all, at the distance of a mile or so, there is a strong rampart which surrounds the whole. The river Seine runs through Paris, (from east to west,) but the larger part of the city lies on the north side of the river. The city stands in a wide valley, which looks like a great basin. It is 140 miles from the sea; very small steamers can come up to it from Havre, but the larger ones must stop several miles below. The houses are all of stone, very high, and covered with slate. The streets are mostly very narrow, destitute of side-walks, and many of them have a gloomy aspect in cloudy or sombre weather.

*Eddie.* Yet I have been told that Paris is a very gay city. Certainly some parts of it are pleasant. I can remember the great street called the *Boulevard*, the Place Vendôme, the Gardens of the Tuilieres, the Champs Elysées, and a few other places.

*Father.* That is true. Paris is a very attractive city. It is a great city, for it has a million of inhabitants, and is the third, if not the second city in Europe. But now we will stop here. In our next conversation we shall talk about the *people* of France,—a subject of more importance. It was not amiss however to say something about the country.

*Willie.* Come, Eddie, let us go to bed, for I am tired and sleepy.

## Notices of Books.

Pardon of Sin; (by the Rev. Professor Harsha; and Published by M. W. Dodd,) is a valuable little book, and treats in a very clear manner the most momentous of subjects.

The Irish Scholar. Published by the New England Sabbath School Union, is an exceedingly interesting book, and should be read, not only by children, but by many grown

people, for it gives much information respecting scenes of Ireland's miseries, and the true nature of Romanism.

THE INQUISITION. Under this title the Rev. Joseph G. Wilson, of Milwaukie, has published a pamphlet containing two excellent discourses, which ought to receive an extensive circulation. We are glad to see that Rome finds such an able antagonist in the "Far West."

OPEN COMMUNION, or THE PRINCIPLES OF RESTRICTED COMMUNION; by S. W. Whitney. Published by M. W. Dodd, an interesting little volume on a very interesting subject.

SUMMER HOURS; by Charles Lanman, published by Mr. Dodd, a very pleasant and readable book.

JUSTIFICATION BY FAITH; an excellent sermon by the Rev. J. F. Stearns, D. D.—also published by M. W. Dodd, in a very neat form.

THE LIFE AND LETTERS OF STEPHEN OLIN, D. D., L. L. D.: the Harpers have published in two beautiful volumes, 12mo. the Life and Letters of Dr. Olin, one of the most distinguished preachers of the Gospel which our country has produced. It was our happiness to see much of him during his sojourn at Paris, on his way to the East. We saw much also of him after his return to the United States, and can testify that the Memoir is worthy of the man.

HOME PICTURES: published by the Harpers. This is a very interesting book by Mrs. Mary Andrews Denison, who is better known by the name of Fanny Fern. We can recommend this book with pleasure.

MEMORIALS OF THE ENGLISH MARTYRS: also published by the Harpers. It is an admirable book, and was written by the Rev. C. B. Taylor, of England, who has produced a work which is worthy of a place in every family library.

A SECOND BOOK IN LATIN is the title of a capital work from the pen of the Rev. Dr. M'Clintock, lately Professor of Ancient Languages in Dickinson College. It is an excellent school book.

THE TRANSLATORS REVIVED. Under this title Mr. Scribner has published a valuable work from the pen of the Rev. A. W. Mc Clare, which contains biographical memoirs of the authors of our admirable English version of the Bible. These sketches are just what has been long wanted.

THE WAY OF PEACE is the title of a delightful little volume of 280 pages from the pen of the Rev. Henry A. Rowland. It is a fit companion and sequel to the PATH OF LIFE, by the same author.

JACOBUS' HARMONY OF THE GOSPEL, and NOTES ON THE EVANGELISTS, have been published by R. Carter & Brothers. These two volumes are very valuable helps in the study of the Gospels.

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## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th AUGUST, 1853.

MAINE.

Union, Rev. Daniel Fox Potter, by Wm. Hyde, . . . . . $ 5 00

NEW-HAMPSHIRE.

Franklin, N. S. Morrison, . . . 2 00

E. Concord, Individuals of E. Cong. Ch. and Society, . . . . . 2 00
Mrs. Kendall, . . . . . 1 00
Gilsum, Amherst Heyward, . . . . 13
Salmon Falls, Cong. Ch. . . . . 16 48
Concord, South Ch. . . . . 50 49

### VERMONT.

| | |
|---|---|
| Lower Waterford, Sab. School per F. R. Carpenter, | 10 00 |
| Manchester, Cong. Ch. to make Rev. James Anderson L. M. | 47 75 |

### MASSACHUSETTS.

| | |
|---|---|
| Great Barrington, Mrs. C. A. Langsdorff, | 5 00 |
| South Britain, Garwood Platt, add. for L. M. | 10 00 |
| Misses. M. & A. Platt, | 2 00 |
| Marblehead, Cong. Ch. Mrs. Wm. Reed to make Mrs. Harriet Hooper L. M. $30; Others. $68 24, | 98 24 |
| Byfield, Cong. Ch. | 9 00 |
| Milton, a Friend, | 40 00 |
| Harwick, Cong. Ch. | 16 00 |
| Chicopee, 3d Cong. Ch. | 20 33 |
| Jenksville, Cong. Ch. | 10 36 |
| Southwick, a Friend, | 5 00 |
| Boston, Rev. Seth Bliss, | 2 00 |
| Amherst, Faculty and Students of Amherst College to make Rev. Aaron Warner L. M. | 30 00 |
| Uxbridge, Cong. Ch. to make Miss Sarah Jaquith L. M. | 38 00 |
| South Danvers, Cong. Ch. | 36 31 |
| Woburn, Cong. Ch. | 125 00 |
| Attleboro, 1st Cong. Ch. in part to make Rev. S. B. Morley L. M. | 19 25 |
| Holliston, Cong. Ch. in part, | 37 00 |
| South Braintree, Bapt. Ch. | 3 00 |
| Lowell, Free Will Bapt. Ch. | 10 42 |
| 1st Cong. Ch. | 24 54 |
| John-street Ch. | 36 57 |
| Appleton-street Ch. | 29 68 |
| Kirk-street Ch. | 54 55 |
| John A. Buttrick, | 2 00 |
| Adin Holbrook, | 2 00 |
| Hurd-street Bapt. Ch. | 13 00 |
| Various others, | 27 77 |
| Shelburne Falls, E. Lamson to make Geo. F. Bronson L. M. | 30 00 |
| Union Meeting of Baptist and Cong. Churches, | 19 74 |
| Monson, Cong. Ch. | 38 22 |
| Meth. Epis. Ch. | 6 50 |
| Lee, Cong. Ch. to make Dea. Hubbard Bartlett, Corridon Guiteau, M. D., and Mrs. William Taylor L. Ms. | 105 20 |

### RHODE ISLAND.

| | |
|---|---|
| Slatersville, Cong. Ch. | 15 00 |
| Newport, Cong. Ch. | 21 25 |
| M. E. Ch. | 10 17 |
| Central Bapt. Ch. | 7 87 |

### CONNECTICUT.

| | |
|---|---|
| Middletown Ch. by Rev. Willard Jones, | 15 00 |
| Winchester Centre, M. F. We. C. | 3 00 |
| Monroe, Cong. Ch. by L. M. Shepard, | 3 50 |
| Torringford, Annual Contribution by Wm. H. Moore, | 9 00 |
| Hartford, Jerusha Treat for L. M. | 10 00 |
| Colchester, Individuals by N. M. Swift, | 20 00 |
| Greenwich, 2d Cong. Ch. | 87 70 |
| East Lyme Cong. Sab. School, | 10 00 |
| Waterbury, 1st Cong. Ch. by P. W. Carter, | 50 00 |
| Goshen, Cong. Ch. | 31 00 |
| Milford, 2d Ch. | 9 15 |
| Hamden, Mt. Carmel Society, | 9 00 |
| New Haven, Centre Ch. a friend, add. | 50 00 |

### NEW-YORK.

| | |
|---|---|
| Hudson, Presb. Ch. add. | 41 27 |
| Brooklyn, 3rd Presb. Ch. by W. W. Hurlburt, | 44 66 |
| Kirkwood, John G. Lowe, | 2 00 |
| E. Bloomfield, Estate of Uri Beach by Geo. Rice, Esq. Executor, | 100 00 |
| West Troy, Mrs. Mary B. Willard, | 3 00 |
| Utica, Jacob Schactel, | 5 00 |
| Bloomingburg, Rev. S. W. Mills, | 5 00 |
| Brooklyn, Rev. H. Garlicks, | 8 95 |
| Oswego, a Young Lady, | 2 00 |
| Brooklyn, Central Presb. Church, per J. E. Rockwell, | 22 00 |
| New-York City, John Rohner, | 5 00 |
| A Countryman, | 11 00 |
| Sag Harbor, Presb. Ch. $43 55; Mrs. E. F. Dearing $3 50, | 47 05 |
| Yonkers, Rev. Victor M. Hulbert's Ch. and Cong'n. to make him L. M. | 30 00 |
| York, James McNab, | 5 00 |
| Martinsburg, in full, | 4 00 |
| Lowville, | 15 00 |
| New Haven, | 12 44 |
| Hamilton, Cong. Ch. | 9 03 |
| A Friend, | 1 00 |
| Eaton, Cong. Ch. in part to make Rev. H. E. Ruggles L. M. | 10 00 |
| City N. Y. Friends to the cause, | 100 00 |
| E. Coventry, | 6 05 |
| Oxford, Rev. E. R. Clark $1; Miss Haynes 50c. a Little Girl 10c. | 1 60 |
| Sherburne, | 23 55 |
| Smyrna, Z. W. Elmore to make himself L. M. | 35 00 |
| Birmingham, Mrs. Mary Whiting $10; Wm. E. Whiting $10, | 20 00 |

### FOR THE PORTUGUESE.

| | |
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| City N. Y. J. W. Baker $10; Mr. Lathrop $5; P. L. Kipp $5; Cash $1: Cash $5; W. Day $3; Friend in need $1; Cash $5; Robert Burgess 50c. from sundry Portuguese in part for their passage money $80 65; J. H Bartholomew $25; A friend $2; Cash $10; Cash $10; Cash $1; Sundry Donors by the hands of Alfred Edwards $114; Cash $1; A friend $1; J. F. Wyckoff $3; H. H., H. M. and J. L. Schieffelin $30; Egbert Starr $10; O. E. Brown $20; W. W. F. $5; Dennis Harris $25; George Mather $5; G. Mather for general objects $8; A friend $25; W. G. P. $1; Mr. Tracy $5, | 417 15 |
| Newburgh, A. R. C. | 10 00 |
| Flatbush, an Unknown Friend, | 15 00 |
| Tivoli, J. Ward De Peyster, | 15 00 |
| Poughkeepsie, ——— | 5 00 |
| Samuel F. B. Morse, Esq. | 50 00 |
| Bloomfield, "W. K.," | 2 00 |

### NEW-JERSEY.

| | |
|---|---|
| Newark, Mrs. McKnight, | 20 00 |
| Jersey City, 2d Presb. Ch. by Rev. Charles Hoover, | 20 00 |
| Trenton, Rev. Dr. John Hall, for the Portuguese, | 10 00 |
| Perth Amboy, A. M. Bruen, | 50 00 |
| Parsippany, a friend for the Portuguese, | 1 00 |
| W. Bloomfield, Presb. Ch. in part, | 38 50 |
| Pennington. O. S. Presb. Ch. | 18 84 |
| Freehold, Presb. Ch. | 10 70 |
| Englishtown, M. E. Ch. | 2 90 |

PENNSYLVANIA.

Philadelphia, Walter Bigger $10; F. Cest $3; Jas. Fletcher $5; W. B. D. $2, . . 20 00
Pittsburg, 1st Meth. Prot Ch. to make Rev. John Scott L. M. . . . . 32 95
1st Asso. Refd. Presb. Ch. add. . . 21 00
Ladies Miss'y. Asso. of the 1st A. R. Presb. Ch. . . . . 30 00
6th Presb. Ch. . . . . 4 00
Cumb. Presb. Ch. add. and in full to make Robt. Carr Esq. L. M. . . 3 04
2d Presb. Ch. which makes Rev. W. D. Howard, John McCurdy, Benjamin Mc Clain, and Luke Loomis Esq. L. Ms. 145 64
Union Bapt. Ch. . . . . 5 50
4th Presb. Ch. . . . . 1 00
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Manchester, 1st Asso. Refd. Pres. Ch. in part, 9 65
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TENNESSEE.

Knoxville, Adrian Schavannes, . . . 6 00

KENTUCKY.

Louisville, Mrs. M. R. . . . . 5 00
Knoxville, P. M. and M. T. . . . . 3 00

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Chicago, Dr. R. Holt to make himself L. M. 30 00
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Edwardsburgh, Presb. Ch. in part to make Rev. C. Rouse L. M. . . . . 21 10
Niles, Union Meeting . . . . . 9 04

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